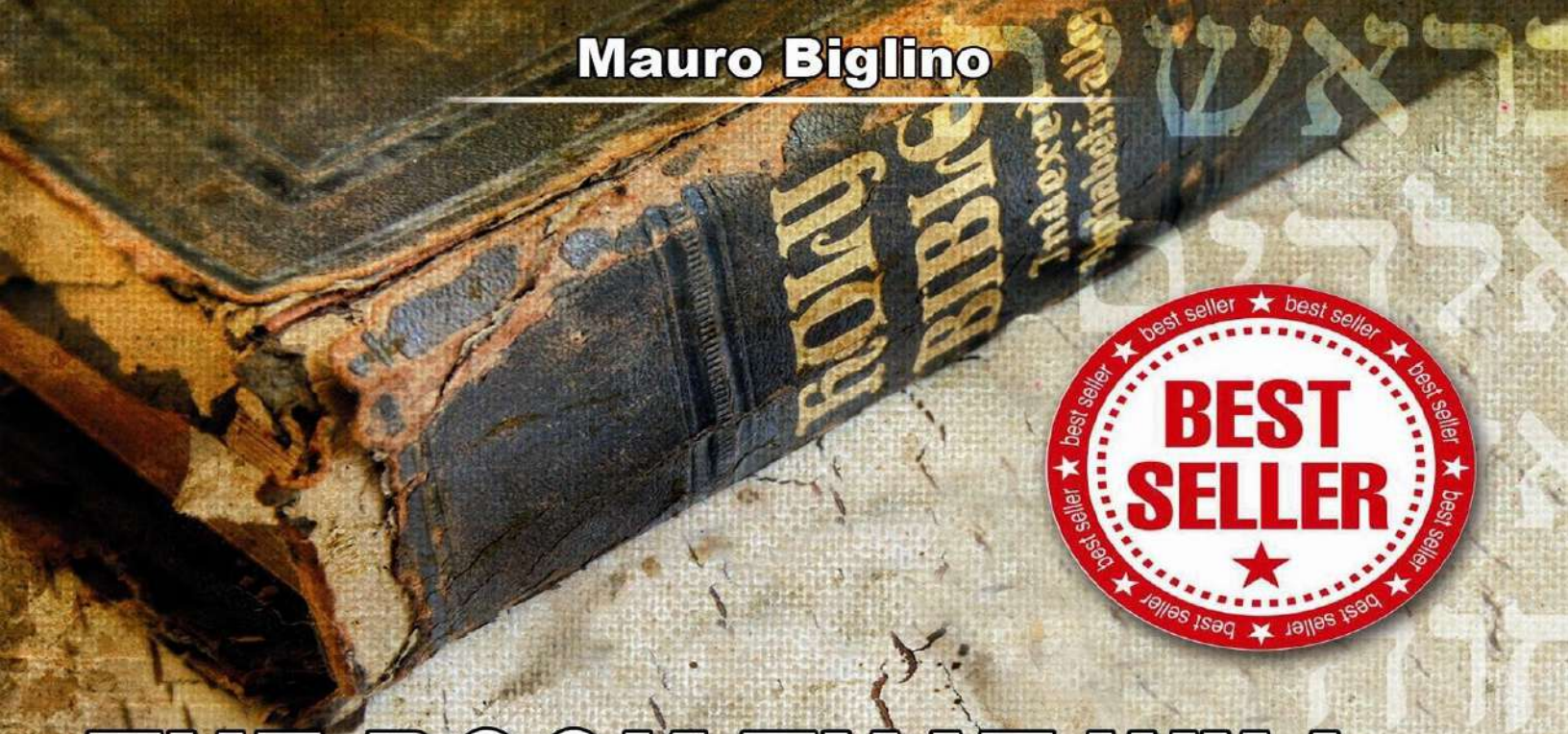
Mauro Biglino



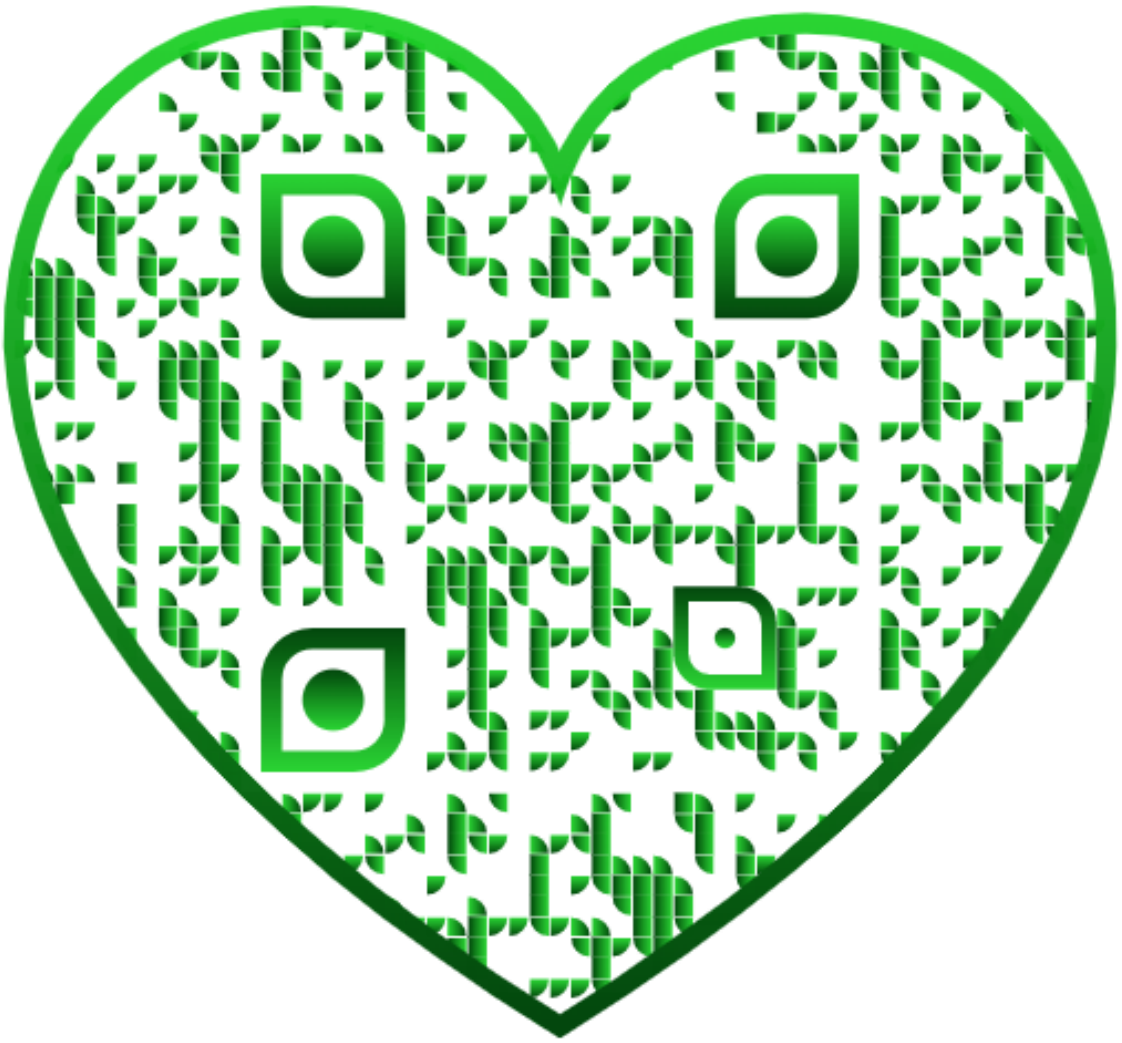
BEST SELLER

THE BOOK THAT WILL FOREVER CHANGE OUR IDEAS ABOUT THE BIBLE

THE GODS COMING FROM SPACE

a quest for free thinkers

UNO EDITORI



Il Libero Sentiero

Mauro Biglino

THE BOOK THAT WILL FOREVER CHANGE OUR IDEAS ABOUT THE BIBLE

THE GODS COMING FROM SPACE

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God of the Sun

Often
You would tell me
The sun
Cannot be wounded:
It dies
(at sunset for a few hours)
*Andrea**

* from *In Spirit and Love* (unpublished work)

Introduction

Many books have been written addressing the issue of ancient human cultures having contact with extraterrestrial civilizations; the hypothesis that these alien visitors are very possibly the source of our own physical origin, as well as our cultural evolution. Such books have approached the topic by quoting and analyzing excerpts from the Old Testament based on established translations such as the King James Version; the Bible we all know.
Is there a chance to learn more, go deeper, transform our current assumptions into certainties, and have accurate feedback?
Starting from the original Hebrew, the ancient text of the Old Testament, this translation has now been simplified. In the pages that follow, we will publish the exact and literal meanings of each letter and phrase in Hebrew, translated into English.
Hence, the surprise for hypotheses that the Church cannot avow because they would undermine the foundations of faith, a made-up "credo" which speaks of God who created the man with his own image and resemblance.

Holy Bible Aliens

Those passages that *clearly mention the presence of alien life and extraterrestrial intervention,* are quoted in the original Hebrew language followed by an accurate *literal translation*, "word by word", using a unique and easy to follow graphic system that immediately links to the original text. This enables the reader to have direct access to the biblical text.
Modern-day Judeo Christian Traditions will probably never acknowledge this information to the public, as it would tear down the façade of their man-made invention of one all-knowing, all-seeing God who created mankind. Once that façade is gone, the structures that we now know as Christianity, Judaism, are likely to crumble down right along with it. The implications are staggering.

In the pages that follow, we will examine Ezekiel's vision of a Celestial Chariot (*UFO*) and the story of Elijah's kidnapping (*abduction*). In addition, we will analyze the visions of Zechariah, the "*kevòd*" (the so-called God's *Glory*?), the concept of "*berakhàh"*, and also the biblical passages relating to "angels".
Perhaps most interestingly, *you will be able to read the literal translation of the verses which describe the "creation" of man*: a translation that can confirm a *surprising, fascinating and unexpected possible truth, considering the book at issue: the Bible.*
Finally, we will look at another passage in the Old Testament which includes the *disconcerting statement*: *GOD DIES!*

An easy reading

This work stems from a careful analysis of the text, relying on the original meaning of consonant roots which represent the basis of the Hebrew vocabulary; as published in the dictionaries of biblical and Aramaic Hebrew used worldwide.
To date, these original meanings have been either generally not examined, *or deliberately not taken into account*.
You will also read about the assertions of those Church exponents who deal with these issues that are extremely delicate and potentially risky to Jewish-Christian theology. This work is complemented by the analysis of external documentation: texts and stories that confirm what the Old Testament Bible tells us.
This examination of the literal translations from the original Hebrew text, which include the exact passages quoted, makes this translation useful to both the scholar as well as to the reader who is approaching this material for the first time.
The book closes with a hypothetical reconstruction of historical events, formulated on the basis of the new information. We present a "new history" of the new man which arises out of us now having direct access to the original

source of the texts.
The chapters of this book are constructed so that the reader can study them also be read separately, without the need to follow the numerical sequence; and can therefore be used as an easy means of comparison and reference.

A Fundamental Question

This exegesis gives birth to a legitimate fundamental question: if the God described in the Bible is not a spiritual and transcendent God, but instead an extraterrestrial visitor (or visitors); should we still refer to this information as divinely inspired, or as "sacred" texts?
From where and from whom do they originate?
In the tenth chapter when we plunge into the canonical Christian text that is universally regarded as the most "mystical and inspired" *the Gospel of John*, here again the reader may be surprised to learn some additional information which will allow him or her to continue on this journey: a free path of correct knowledge.

Have a good trip.

Directions on how to read the passages quoted

in Hebrew through a literal translation

In transcribing the Hebrew text only the consonants are indicated, using the original source as it was before the vocalization made by "Masoretes" and "pointers" .[1]

The following Pattern illustrates what we wanted to provide the reader:

כדמותנו	בצלמנו
nu-dmuté-ki	*nu-tsalmé-be*
resemblance-our-as	image-our-with

With our image as our resemblance

1. The first line contains the phrase written in Hebrew, which is to be read from right to left;
2. The second line contains the English translation following the precise order of the Hebrew text: each single word, separated from the other by a dash, is to be read from right to left in order to acquire meaning. Dashes are used to highlight the single components of a term, which must be analyzed when making a literal translation;
3. The **bold** line contains the English translation, now proceeding from left to right; each phrase is arranged following the English language rules of *consecutio* (namely, its phrasal order).

[1] See Appendix 2, "Biblia Hebraica Stuttgartensia" and "Masoretes"

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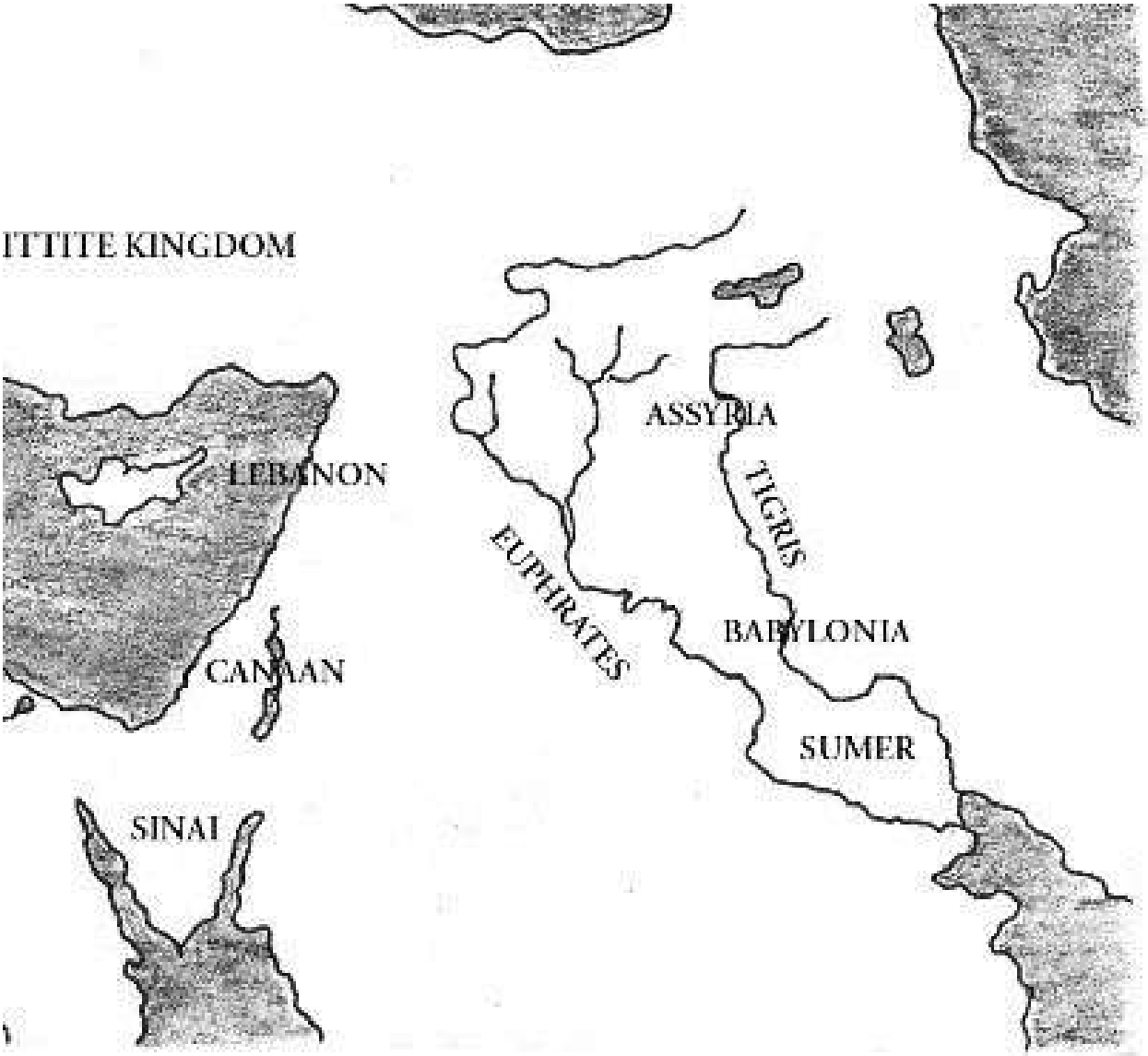


Picture 1: Ancient Lands

1

(*anaqìm*)

Anaqitis

The Long-necked Men

Old Testament writings are generally derived from stories written by other people, such as the ancient Sumerians. These stories have given rise to certain theories, which are summarized here in this first chapter.
These theories, – we can call them *truths* - that once confirmed will cause *the end of a great illusion*: Our current religious thought system based on concepts developed by men. This religious thought system which includes Christianity, is being operated by those who have exploited pretentiously-named "sacred texts" in order to build a structure a power structure of control and manipulation. It is time for that all to end; and it is time for the truth.
For instance, we are interested in knowing how, where and when the Bible

speaks of *Anaqìm:* Concrete beings that have come to Earth from other worlds. Though the Roman Catholic Church now acknowledges this information, they continue to misleadingly represent the Anaqim as "spiritual entities."
As we analyze the Old Testament, we will identify these concrete beings using their correct Hebrew names (for instance "Those who from heaven to Earth came" in Hebrew are "Anaqiti" instead of the more well-known published Sumerian name, "Anunnaki").

This is a story that can be disconcerting for some, but certainly full of fascination, and one that also brings an overwhelming liberating potential for those who walk a free thinking path. It is a story far removed from dogmas, illusions and forced interpretations of modern Christianity. Modern religions tend to be adapted to a preconceived vision of divinity, that one which immediately identifies the presence of the word "God" with transcendence. They create an "alternative" world, a divinity far from man in substance and form: undefined, vague and not able to be represented.
You will soon find out that the Bible talks of many other "gods"; precisely, the most ancient texts tell the story of these gods in connection with the origin of men and the Jewish people. These texts tell about times when *men still walked with gods* (namely the *Anaqìms/Elohìms*). We find that men used to talk and eat with them, make arrangements with them, and serve them; but also use them and betray them, follow and abandon them, all according to the interests of the moment and the contingent circumstances.
This was an historical era when men could choose their "gods" from among the many possibilities, *never* asking the question of just *one god*.
The divine was perceived in a totally different way from that which was to be eventually built, *once men lost this direct contact.*

The basic assumption

In reconstructing the human history, scholars have progressively predated the origins of civilization: firstly, they considered the Greek culture, then, they

moved their attention to the grandeur of ancient Egypt, until they discovered Babylon and Assyria. Finally they turned their attention to their Sumerian ancestors, a civilization dating back even earlier yet to around 3000 BC.
And *the Sumerians are indeed the source* of those theories[2] mentioned in the opening chapter.

- So, what do the founders of the whole human civilization tell us?

First of all, we are told that *there is a planet in the Solar System* unofficially called NIBIRU, which has a long, retrograde orbit equal to 3,600 Earthly years.
Its name, NIBIRU, means "Crossing Planet" because this celestial body crosses the ellipse in the opposite direction travelled by the other planets (Mars and Jupiter in particular).
This retrograde orbit lets us assume that NIBIRU was not generated along with the Sun like the other planets. It must have been "attracted and captured" by the gravitational forces of our Solar System; and this is exactly what Sumerian tales say, according to those authors' interpretations that official science considers "alternative".
A satellite of this planet could actually have impacted the Earth, producing not only the great depression which is located under the Pacific Ocean, but also could have formed the Moon and created the asteroid belt.

But what does modern science say?

Here is a brief summary of the findings and the *official* positions of the scientific community that somehow confirm the aforementioned "incredible", "unacceptable" astronomical hypothesis.

- In 1999, Mario Di Martino, astronomer at the Astronomical Observatory of Torino, found that the deviations of the orbit of 82 comets (including the "famous" Halley's comet) are due to a large planet about three times Jupiter, with retrograde orbit, that compared to the orbital planes of other planets is inclined at 25 AU (Astronomical

Units) from the Sun.

- In 1972, examining Halley's Comet trajectory, J. Brady (from the Lawrence Livermore Laboratory, California) found out that also the orbit of this comet, like those of Uranus and Neptune, were disrupted. To explain this phenomenon, he assumed the existence of a "Planet X" at a distance of 64 AU from the Sun (Pluto is 39 AU), with an orbital period of 1800 Earthly years (half the period indicated by Sumerians...), characterized by a retrograde orbit.
- Nasa Pioneer missions have largely confirmed that there must be a celestial body, about twice the size of the Earth, within the Solar orbit at a distance of at least 2.4 billion km beyond Pluto with an orbital period of more than 1000 years.
- James Christie from U.S. Naval Observatory has suggested that the inclination of Pluto and Uranus, the movement of Pluto and the retrograde orbit of Triton (one of Neptune's moons) are due to the passage of an "intruder planet" in the solar system: roughly two to five times the size of the Earth with an orbit inclined at a distance of about 2.4 billion kilometres beyond Pluto.
- Ray Reynolds, from the "Ames" Research Centre, says that "astronomers are so confident of the existence of this Planet X that they only have to name it"... It's called Planet X not only because it is still formally unknown, but also because it would be the tenth planet of the solar system, in addition the nine already known: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto.
- As a result of research carried out by IRAS (Infrared Astronomical Observatory) the heat detected the presence of a large body in the area of the Orion constellation, which moves very slowly. In 1983, the managers of the IRAS project granted an interview to the "Washington Post" scientific section. During this interview they declared something that was then immediately reported by various American newspapers with expressions of great effect. They actually wrote that astronomers were "confused" about the presence of a gigantic object, a mysterious celestial body in the solar system, a "cosmic enigma". On that

occasion, the director of Project IRAS, G. Neugebauer, said he did not know what this was about, but NASA made a public statement saying that the celestial object IRAS had detected "might be approaching the Earth and could be the tenth planet that astronomers have been seeking for some time".

- William Gutsch, chairman at New York Planetarium, says it is possible that a tenth planet has already been reached but has not yet been observed with optical telescopes. They are looking for it in the southern skies at a distance of approximately 2.5 times that of Neptune. A dark celestial body has also been seen (a planet or a brown dwarf star?) orbiting in the area of Sigma Orionis: it has been called "S.ori72".
- In August 2000 researchers at Southwest Research Institute (Colorado) and University of California (Santa Cruz) developed a computerized simulation model which shows that about 4.5 billion years ago the Earth was hit by a celestial body at least as large as Mars (or perhaps even larger!): the impact would have created the Moon and projected a large amount of debris all over the space.
- J. Murray (UK's Open University) and J. Matese (University of Louisiana) affirm that the gravity exerted by a now invisible, but very large body, would considerably slow down the exit of terrestrial probes from the solar system.

This planet, the Sumerians story continues, would be inhabited by those who they call ANUNNAKI (Sitchin literally translates this term with the phrase "Those who from heaven to earth came", corresponding to the Bible's *Anaqìm*). These individuals would have landed on our planet in search of gold because this metal was essential to create a sort of greenhouse effect on their planet: pulverized and released into the atmosphere it would slow the process of gradual cooling that NIBIRU was suffering.

How can we not recall the myths, spread to almost every corner of the Earth (spoken of by western writers like Hesiod, Plato, and Ovid), talking about an

unspecified “Golden Age” in the far remote past, an era when Gods used to live here among us...
If these stories are true, it becomes easy to identify this primordial time as one in which “the gods”, that is to say these beings who have come from above, arrived on Earth in search of gold!
These stories would no longer be narratives of fantasy, telling of an unreal but desired happy time, but instead would become *the retelling of specific events*, when “gods” *really* were here on Earth and mining gold was the reason for their presence. Indeed, this was an age entirely devoted to research, mining and processing of gold, an age when men had a *direct relationship* with the gods.
According to this amazing theory, six hundred members of the ANUNNAKI/*ANAQITIS* descended onto our planet in twelve groups of fifty, and built their first base in eridu: an outpost at the extreme south of Mesopotamia whose name, according to the aforementioned scholar, means “home of the far away world” or “home away from home”.[3]
It stood on a hill artificially erected at the mouth of the Euphrates River: Perhaps this coincides with the memory about the Biblical God of Genesis *dividing the waters* (see Chapter 1) in order to obtain a dry land and make life on Earth possible.
As we know, the ground was rich in oil and was therefore a valuable source of energy for the structures that were to be built. Moreover, the vast plains were appropriate for the construction of landing strips.

This entire expedition was commanded by a being whom we might consider emperor, named ANU, the absolute ruler living on Nibiru.
Operational direction was initially given to one of his two sons, ENKI, who was later joined and eventually replaced by his brother ENLIL.
A shift of command occurred when ENKI took control of the diggings in South African gold mines, in the territory that would nowadays correspond to Zimbabwe.
The Sumerians say that, after tens (of thousands!) of Earthly years of laborious

diggings, the ANUNNAKI rebelled and demanded to be released.
After several attempts to settle what we would today call a "*labor dispute*", ENKI developed *an alternative solution* that proved to be truly decisive: *with hindsight, not only for them but also for us!* Commander ENKI could observe some small hominids (*Homo erectus? Homo habilis?*) and thought that they could be genetically modified in order to replace the tired ANUNNAKI, who were constantly protesting and revolting.
The Sumerian myth tells us that the gods, forced to work in these gold mines digging and piling up earth, complained for their quality of life and blamed ENKI for their troubled situation. ENKI's mother, urged her son to intervene and help the ANUNNAKI who were working extremely hard. She suggested that he create a *substitute* for gods - a *double* - so that they could break free from the burden of work. She suggests that he create, or mold, some servants.
Her son replied that such creatures actually already existed and he asked her to modify the species, and to place upon them the image of themselves, the gods.
Thanks to their scientific knowledge, these ANUNNAKI conducted a number of experiments, *genetically manipulating the hominids with grafts of their own DNA.*
This project was developed in collaboration with Ninhursag, ENKI's wife, known as the " Mother Goddess " (or "Mami") and also as "she who gives life".
Working in their lab, known as "Creational Room" after several attempts - many of which failed... – they produced a new creature called LULU, meaning "the blended one, the mixed one", the product of a *mixture of genetic heritage*.
This new creature was also called ADÁMÁ, from which we get the biblical ADÁM, "the one on earth", "the earthly one"... *These beings "Those who from heaven to Earth came", had in fact created Homo sapiens.*
All this happened about 300,000 years ago in Northern Zimbabwe and, *it is right around that time and in that part of East Africa that palaeontologists would trace the appearance of Homo sapiens.*[4]
ANUNNAKI then produced a race of tough workers, just intelligent enough as to understand their creators/owners' needs and commands.

This remind us of that phrase that says “we were created to love and serve God”: it probably contains far more truth than one would think! These “gods” in effect create a race destined to menial jobs.

Thus, isn't it a curious coincidence that Genesis (2.2) literally tells us that after having created man: “The Elohìm rested from all his work? Wasn't this exactly the purpose of the ANUNNAKI?

Picture 2 Reproduction of the Sumerian seal representing deities watching a cruet andthe probable product of their "experiment".

Two short notes

1. The figure of the Mother Goddess, which is variously studied, analyzed, symbolically interpreted, and psychoanalytically explained as being identified with Mother Earth... - is *indeed quite simply* this female Anunnaki; a medical expert in genetic engineering, who can be quite rightly considered the "mother of all mankind"!
2. Geneticists tell us that our DNA differs from that of the primates closest to us for a very insignificant percentage, less than 2%. Could this 2% have been incorporated in hominids to drive the rapid evolutionary development that led our species to its final result, Homo Sapiens? Our closest relatives have culturally and technically evolved much more slowly to the point that they cannot even be remotely compared to us. Do we really have "something" inside us, often referred to as "divine", which would be merely a portion of the DNA belonging to those individuals who came from above and genetically engineered us?

According to the ancient texts, this slave, the Adama or the LuLu, was then used in the gold-mining area in South Africa, in an area the gods referred to as a "base."

enki, who presided over the mining work at the Africa base, was also known as the lord of "APSU", that is the lord of "the basic (*lower*) parts". The term APSU/ABSU was later derived into the concept of "Abyss" as "the basic realm"*, which later took the name and definition of "*under*world realm".

Here too, the explanation is much *simpler* than all of the various ruminations generated from religions, anthropology, psychoanalysis and so on.

The real or psychoanalytic descriptions of the *abyss,* of *hell,* of the *subconscious,* (along with all of the theories that followed), constituted the basis of the concept of receiving a heavenly *reward* vs. a horrible *punishment* in an *endless hell*.

The "lord of the APSU (abyss)" was none other than the leader of the mining work in the land "at the base", in the depth of the Southern mines, obviously considered the lower part of the planet by those who lived in the Northern Hemisphere.
The worker's efficiency made his presence useful also in the land of Sumer (biblical *Shin'ar*).
Homo sapiens then worked for the Anunnaki delivering services that were progressively more sophisticated: from the simple and brutal ground digging he eventually became a true servant, useful for any type of task.
This creature would work under control and supervision of the "gods" and perhaps it is precisely for this reason that the territory in the Southern-Central Mesopotamia was named *Sumer*, meaning "Land of the Guardians".
Here there is also an interesting correspondence with Egyptian stories recalling about the so-called *Zep Tepi*, the "Prime Time", the primordial period when *Neteru*, the "guardians", inhabited the Earth: indeed all Middle Eastern cultures seem to share a common reference to *an era when "gods" were on Earth and watched men working for them and serving them.*
Men were also taken to their experimental lab of crop cultivation situated in the East, in EDEN (EDIN, "house of the righteous ones", "gods' home", according to Sitchin), where all sorts of trees sprouted, delightful to see and good for food (*Gen* 2,8-14).[5]
We also know that these new creatures were produced in a series.
The process was this: dna was first taken from young anunnaki's blood and then inserted into the hominid's egg cell. Upon receiving the new genetic material, the egg was then implanted into the uterus of Anunnaki females, who carried the fertilized egg through pregnancy and finally childbirth.
Both males and females were produced through this technique of genetic engineering.
This, by the way is precisely the function that many myths give to the Mother Goddesses!
This new creature, the Adama, or the *ADÁM* of the Bible was a hybrid, and as such unable to procreate.

The Adama did not possess any *Knowledge* that could make him similar to the gods, *such as the ability to give life to another being.*

Adam and Eve

There was a constant rivalry between ENKI and ENLIL, the two sons of the lord of the empire. This rivalry had consequences on the new species that had been created in order to meet the needs of the ANUNNAKI who worked in the mines.
enki loved his creation and decided to give it *"The Knowledge"*, the absolute knowledge, which would free it from its creators; the *ability to reproduce independently*: in short, the *know-how that would make it similar to "gods"*.
He did this without the approval of his brother.
We report here an element that immediately connects us to the biblical stories: ENKI was depicted as a snake, a creature that, living in underground dens, knew the most in-depth secrets. It is therefore correct to say that this "snake/god", ENKI, is the one who gave Eve the ability to reproduce.
Genesis (see Chapter 3) clearly recalls this event in the story of the snake tempting the woman and encouraging her to access Knowledge, that was the sole step that the gods did forbid, because they knew it would take mankind (ADÁM, the "Earthly") towards the ultimate emancipation and freedom.
When ENLIL, the elder brother, came to know of this, He became enraged, and then ousted the male and female from EDEN (EDIN): that protected Paradise (*Paradise*, incidentally is a term that comes from Iranian *pairidaesa*, "enclosed place"). ENLIL sentenced them to seek food for themselves. He also told the female "she" would *procreated experiencing great pain*, and this is understandable considering that so far creation was a prerogative only of ANUNNAKI females.
Men then began to multiply on their own and to populate the territory. Now the Bible tells us that "gods'" children, whose females were obviously scarce, saw men's (ADÁM, the Earthly) daughters and were infatuated, so they joined with them and begat (*Gen*. 6,1-8), because the two species were naturally

compatible.
This fact aroused the wrath ENLIL, who did not like the new creature and openly condemned this racial mingling. In the meantime, it had also become very difficult to manage the problems resulting from an uncontrollable growing mass of people. Under these difficult situations, ENLIL decided to use a natural event that was about to occur, in order to erase the ADÁM and all of the human beings born from the relationships between the two species.

The Flood

The ANUNNAKI knew of the *immense and inevitable disaster* that was about to strike the Earth: *the gravitational force exerted by the proximity of Nibiru was causing* the polar cap to shift. Disastrous consequences were about to affect the entire planet.
This event, *worldwide known as The Flood*, happened about 13,000 years ago, at the end of the last great ice age.
The ANUNNAKI already knew about it, and ENLIL took advantage of this opportunity to achieve his goal at the expense of humanity: he decided to temporarily leave the planet without alerting humankind, condemning them all to extinction, along with all of the animals inhabiting the planet.
In fact, the "gods" left on their ships and returned only when the flood waters receded.
We said, however, that ENKI, "creator" of mankind, *loved his creatures*, and driven by this feeling, decided to save at least some of them. He therefore warned one man (*Uta-Napishtim*, the Sumerian "Noah") of the imminent danger and gave him the necessary instructions to rescue himself, his family and some animals useful for their survival. ENKI knew that after a time, the normal conditions of life re-establish. Thus, "*god" Enki, provided Uta-Napishtim the building plans and instructions on how to build an ark that could preserve the human species from the impending disaster*.
It is curious to note how *the Bible's editors, anxious to affirm the oneness of*

God, have revisited this conflict between two gods by turning it into a sort of inner conflict experienced by the one God (*Gen* Chapter 6): He decides to wipe humanity off the Earth,but then has a second thought and finally chooses to redeem one just and pure man, who had found his favor, and with whom he made a new pact.

Noah's presence

This man is present in the myths from all over the world, variously named: Noah (*Noah*) in the Bible, *Utnapistim* in the Babylonian Epos of Gilgamesh, *Ziusudra* to Sumerians, *Cox* to Aztecs, *Powaco* to Indians from Delaware, *Manu Yaivasata* in Hindustan, *Dwytach* to Celts, *Sze Kha* in Patagonia, *Noa* to the inhabitants of the Amazon, *Nu-u* in Hawaii, *Nuwah* to the Chinese... curiously with a similar pronunciation.
Egyptians attribute to Thoth the desire to erase humanity. In the *Book of the Dead*, God says: "I will erase all the things I created. The earth will collapse into the abyss of waters whence the flood comes and will then return peaceful as at the beginning".
The whole of humanity understands this event recorded for the first time by the Sumerians, those who had the privilege of walking with "gods" and living with them; the people who, after the end of their time, also received the instruments to proceed along the path of humankind with civilizations and cultural evolution.

Let's continue now with our brief summary.
After the flood, the course of human evolution goes on: "The gods" established new cities and new command centers. They made important land reclamations in order to make some parts of the territory habitable and usable, they created elevated places free from mud (the same name in *Egyptian* means "elevated land") *and they divided the world into spheres of influence attributed to the different children of the Lord of the empire*. There are three main areas of

development where archaeology has found proof of the existence of major human civilizations: Lower Mesopotamia (*Sumer*), the Nile Valley and the Indus Valley.

A fourth area, referred to as *"sacred"*, *that was "dedicated", was reserved for the ANUNNAKI, therefore ADÁMS could not access* it. This area was probably corresponding to the current Sinai. The Egyptian myths of the origins tell that *Ptah* (name of Egyptian origins and not Semitic's...) came from "beyond the sea". The Red Sea Strait, also called *Ta-Neteru*, or "the land of the guardians", was the land of the primordial "gods" (known as the TILMUN that Sitchin translates as "the place of the flying machines"). In short, it was the new space station built to replace the previous one which was destroyed by the Flood, with its headquarters in Jerusalem.

Jerusalem thus became the world's center, the target of the missions on Planet Earth, where at the time of Abraham, reigned Melkitsedeq, the "king of justice", "the righteous king", as written in *Genesis,* chapter 14.

In these new settlements, the ANUNNAKI chose some ADÁMS to govern in their stead, and began to pass on part of their scientific, botanical and astronomical knowledge.

Coincidentally, Sumerians say that, *long after the Flood, the command center was brought to Earth: around 3670 BC, which is when the Sumerian days' computation and the Jewish calendar actually begin!*

Thus *the priest-king caste was born, made of especially skilled people, chosen by the ANUNNAKI to reign over the ADÁMS*.

Originally, these were *semi-gods*, *individuals in whose veins were flowing with ANUNNAKI blood*, children of union between the ADÁMS and the "gods". They acquired their power from *Knowledge, which was transferred to only a few.* These semi-gods were meant to be intermediaries between ANUNNAKI and the new terrestrial species.

We recall that all ancient people later claimed to have received their *knowledge* directly from the "gods" and many populations have developed traditions of initiation: The system of knowledge transmission that confers the fundamental knowledge only to a few privileged individuals, deemed worthy

to receive it and able to understand and manage it.
Contrary to what was later said, however, this was about a *very practical* knowledge, concerning the technical and cultural development of the people to be governed: construction, cultivation and breeding techniques, as well as mathematic, scientific and astronomical knowledge. These skills and abilities would have appeared to be "magical" in the eyes of the people *deliberately* kept in ignorance. In short, this knowledge was *nothing spiritual*, but instead a kind of practical knowledge, guaranteeing that the few could exercise power through control of those activities necessary for the development of the subjected human populations!
The representatives of these "gods'" were the ancient *king-priests*, and they were also concerned with practical tasks: they would manage the "gods'" properties and wealth, and they would ruin their daily lives, as masters of the house. In addition, they would also take care of those "dwellings" that were considered their worship places: Those that we nowadays call "massive Templar centres"...
The king-priests above all, possessed astronomical knowledge: a basic science for ANUNNAKI, who needed to know precisely about the planetary orbits in order to plan their trips to and from their home planet. Some say that the astronomical knowledge of ancient peoples arose from a need for them to be able to develop and practice agriculture, but we all know that *the astronomical information needed to cultivate fields is very minor*, and confined to events that affect, at most, the weather and possibly the moon cycles.
In fact, they held the so-called "Tablets of Destinies": astronomical maps which detailed the upcoming cosmological events. Scientists knew how to predict exactly what is happening in the sky, even several millennia in advance, including the locations of the stars and planets at any given time, the eclipses, and the comets' movements.

Astronomy and Astrology

For the Anunnaki the ability to "predict the future" was a vital necessity, as it was the prerequisite for long journeys into interplanetary space. *Those who possessed and controlled the Tablet of Destinies held the power.* This astronomical knowledge was gradually transferred to the king-priests, who *thus acquired the ability to "predict the future",* in other words, they could "predict" what was going to happen concerning the movements of the stars and planets. *This "practical" knowledge was perhaps the basis for the future astrology*: a form of pseudo-knowledge that, after losing its truly scientific roots, tried to rebuild on a hypothetical basis with whatever memory was still preserved, about a time when "gods" and their human representatives really knew how to predict the movements of objects in the heavens. Today, astrology has become a way to try and predict the future of individuals. How far we are from the scientific knowledge of the Tablets of Destinies, characterized by a thorough astronomical knowledge necessary to travel long distances throughout the skies!

Men attributed the "gods" as, knowledge keepers, also a characteristic of immortality. One can easily understand how this happened considering that *ANUNNAKI's life was based on the yearly orbital cycle of NIBIRU, which corresponds to 3,600 earthly years*, thus *their life span was also several thousand times longer then the* ADÁMS'.

Each of these "gods" lived for several human generations and no ADÁM could witness the death of his "god"; rather their deeds would be handed down from generation to generation of ancestors: such is the origin of the concept of gods' immortality (in a separate chapter, we will see how the Bible actually states that "gods" die just as men do).

However, these "figures" have other human, features.

They were beings made of flesh and bones; in fact, they fought for power.

Their wars were deadly, they produced "winds that make hair fall out, remove the skin, lead to death without apparent injury".

Therefore, ENKI and ENLIL's disciples fought for power, and the biblical Abraham himself was involved in one of these wars which was so devastating

as to wipe out entire cities as Sodom and Gomorrah (*Gen*. 13-19)!
After these events, the leadership was transferred, men were given the knowledge necessary to go ahead alone, the purpose justifying their presence was achieved, and "gods" abandoned the Earth. And ever since then, over the centuries and in absence of direct contact, *men began to develop a spiritual vision of divinity*, and to make assumptions about when the reunion between creature and creator would occur again.
In fact, NIBIRU returns every 3600 years, its elliptical orbit making it cross with our Solar System; this would actually make it a planet of our system. It would also be returning towards Earth, as it has repeatedly done in the past: *after having reached in 1000 AD the farthest point from the Sun, Nibiru today would have already travelled more than half the journey back in its approach toward the inner planets, including the Earth...*

The Sumerians

The Sumerian culture *suddenly* appeared around 3800 BCE *with an almost-formed culture, and complete* with scientific, astronomical, mathematical and linguistic skills!

We can certainly assert that they knew the heliocentric system (the same as the one "discovered" thousands of years later by Galileo...), Earth's motion and size, the moon's distance, and stars' almost infinite distance; they knew about comets and predicted eclipses, being aware of their causes. They also knew about the very complex , 26,000 year cycle of the the "*precession of equinoxes*", a phenomenon which if predicted correctly, requires calculations to be made based on very detailed observations covering several centuries.

The precession of equinoxes

This expression indicates the celestial phenomenon caused by the

oscillation or wobble of the Earth axis making a circular motion similar to that of a slowly-spinning top. This oscillation results in an apparent demotion of the constellations in the celestial sphere. It happens because the imaginary line joining the ecliptic of spring and autumn equinoxes moves one degree approximately every 71 years. Each of the twelve signs of the zodiac that form the entire 360° sky arc, covered a period of 2,160 years, corresponding to what astrology labeled as "Ages": Age of Aries, Age of Taurus, and so on.

The complete cycle of 360° thus requires a little less than 26,000 years (2160 x 12). Hence, it would have been impossible to observe and calculate.

Regardless, this long period, called the "Great Year", *was* known by many civilizations in various parts of the world such as the Indus Valley, Egypt, Central America; and still today scholars wonder how a nomadic people of herders and farmers were able to calculate its duration! *Might it have been of any use to ANUNNAKI "gods" to calculate the orbital timing of their home planet, and to plan their space travels* that were inevitably very long? Perhaps, the answer to many mysteries resides in *accepting* this possibility...

The fact is, along with possessing some very advanced knowledge, the Sumerians seem to have suddenly appeared from out of nowhere. It should be stated here that other civilizations such as the city of Jericho, the culture of Tell Ghassul, the Turkish Catal Huyuk, for example, had also been centers of culture and civilization for a long time (word order!), but this alone does not invalidate our theory, as they also could have been founded by ANUNNAKI.

Sumerians invented writing, were experts in mathematics and astronomy, and conceived the earliest forms of parliamentary government. They also had the earliest schools, laws and advanced social norms, many of which became part of the legislation system of the Old Testament people. These included, protection for the weak, widowed and orphaned.

They adopted a brick firing system used to build Ziggurats, namely multi-floor

buildings housing a temple and an observatory for priests, who, as mentioned, also were keen astronomers. The Ziggurats' top floor was usually the "Gods' Dwelling" which was located on the top to allow easy access to the ANUNNAKI.

Religiosity

Sumerian religion - if we can really define it as such - was certainly *polytheist: indeed, the ANUNNAKI civilization by partitioning power into various territories*. Therefore, gods were necessarily local deities.
We have already said *ANU*, whose appearance dates back to the fourth millennium BC, *was the lord of the empire*. Compared to the divinities, his was a very *evanescent, abstract figure*; but he was not a creator (in fact we know ENKI was the creator); *ANU* was also not the subject of a real and constant cult like the other "gods". His temple was located in the city of Uruk (*Ur* or *Erek* in the Bible?) and it was called EANNA, "House of Heaven". The power of the "gods" and the kings chosen to represent them when "authority was sent from heaven to earth" came directly from ANU, that is why *only rulers could communicate with him and not the subjects*.
Perhaps this is how the concept of *remoteness and inaccessibility of God*, accrued in the theological elaborations developed over the following centuries.
ANU would dwell in heaven, far away, on NIBIRU, and according to Sumerian tales, he came on earth only once, or maybe twice, to see the work of his children. We have already read about them: ENLIL (the lord of the above, of the air or of the higher spheres) and ENKI (the lord of the Earth, the lower spheres and the water: the creator of man).
A very important goddess was INANNA, later known as Ishtar, Astarte, Isis, Aphrodite and Venus depending on the cultures of the Middle East and Mediterranean areas.[6]
This goddess loved travelling on her flying machine, and for this reason was

represented with a pilot suit and a helmet!
The concept of "space" must be considered as the foundation of everything that has to do with the divine: the Sumerian term for deities is DINGIR, which actually refers to the meaning of "celestial apparition" highlighting its brightness and shine and then recalling the lords' flying machines, which were bright and glittering. Their ideogram symbolized a star and represented a "being from above".
We immediately note that *this is exactly the same meaning as the biblical term ELOHÌM, "the lords from above": term that is usually – but wrongly! – translated using the singular form to keep the concept of God's oneness.*

Indirect evidence?

In this chapter we have summarized those theories that are widely published with the sole purpose of addressing the following reading of certain passages from the Old Testament, whose literal meaning recalls *a very concrete, material, vision of God, whose origin is non-terrestrial*.
To complete this presentation, however, we must mention here *a series of statements and information from areas that are not related to alternative or UFO literature.*

Science and Archaeo-Anthropology

- Research of molecular biologists and geneticists on mitochondria date back to 300-250 thousand BCE with the appearance of the first female ancestor of all women (the so-called "Mitochondrial Eve") and all males, whose mitochondria[7] could only be transmitted by female eggs because they are too large to be contained in the spermatozoa. The amount of genetic material, or DNA, that distinguishes us from the two chimpanzee species closest to us *Pan paniscus* and *Pan troglodites* is less than 2%.And yet, evolutionists are questioning the extreme rapidity with which

the hominid has progressed in its development compared to its cousins; there is no easy answer and, indeed, an answer has not yet been found. Shall it be found in the hypothetical intervention of genetic engineering carried on by the ANUNNAKI, which would have accelerated the evolutionary process, promoting one species rather than the other?

- Professor Umberto Galimberti, a teacher of Philosophy of History at the University of Venice, writes that, at some point in development, the human beings have undergone a sort of "devolution", a break in the evolutionary process resulting from the loss of stabilization furnished, as for all other animals, by instinct. Since then, man has never had a specific relationship with any particular environment, but had to unfold to the world and build a liveable environment: man is open to all environments, because, by now, he is appropriate to *none*.Seemingly, this need to build a world by changing the environment would have produced "consciousness" (though, we note that Galimberti did not provide an explanation about the *origin* and the *moment* when man lost the instinctual stabilization.
- Recent archaeological discoveries have dated back to the start of the artistic production from 35 to 77 thousand years ago: 300 pieces of red and yellow ochre, discovered in Zambia even move its beginning to 350-400 thousand years ago. 28 bone tools and thousands of fragments of iron oxide (a derivate of ochre), discovered in South Africa, show that more than 200,000 years ago, man worked his objects for purposes that transcended mere utilitarian function: they were finished, decorated, polished and carved with distinguishing signs.
- Dr. Steven Scherer, director of the project of human genetics mapping at Baylor College of Medicine's Human Genome Centre in Houston, in 2001 wrote that in the human genome there are at least 200 genes that appear "foreign" to the whole heritage that unites men to other vertebrates. These genes do not even belong to invertebrates and have therefore been "acquired after the evolutionary ladder in a completely inexplicable way".
- Tim Crow, teacher of Psychiatry at Oxford and member of the Medical Research Council in England, believes that about 150,000 years ago,

mankind made an “evolutionary leap” acquiring the ability to speak due to a translocation of a gene on the Y chromosome.

Philosophy, Mythology

Giovanni Reale, professor of History of Philosophy at the Catholic University in Milan, explains the origin of the concept of “soul” developed in the Greek world in the period between Homer and Plato[8] and reports some very interesting statements with reference to *the relationship between men and gods in Homer's world*...

- He underlines that the gods have a full range of human vices as well as an ambivalent character. In examining the triad of Zeus, Apollo and Athena, we see that Zeus does not keep promises, and he can be easily deceived. Apollo gets directly involved in battle, reminding Diomedes that he should not fight with the gods, because he is not the same as the race of men trudging on the ground. He also recalls two passages from the Iliad that we find very interesting if seen in relation to the hypothesis that gods were people made of flesh and blood. During the Trojan War, they could actually still be on Earth, since one of them had established a covenant with Moses in almost the same time when the events described in the Iliad took place.
- Elena looks dreadfully like the immortal goddesses...
- Poseidon disguises himself as the prophet Calchas and then when he speaks to Ajax Oileus, Ajax says: “This is not Calchas, I immediately watched behind him, his footprints and footsteps as he was going; gods are easily recognized!”.

Sumerology

- Giovanni Pettinato, professor in Sumerology at the University La Sapienza in Rome, writes: [9]

> So far, Sumerian epics were considered to have no historical confirmation and were assumed to be only a projection into the past of socio-political realities current in the Third Dynasty of Ur (2150 BC) [...] the quotation [...] compels us to review all our models of society and management of power…

- He also says that there has long been a habit of considering sizeable buildings to be places of worship and that theoretical constructs have been articulated on the basis of this misinterpretation. These have now proved groundless, reviewed in the light of new discoveries and new knowledge.

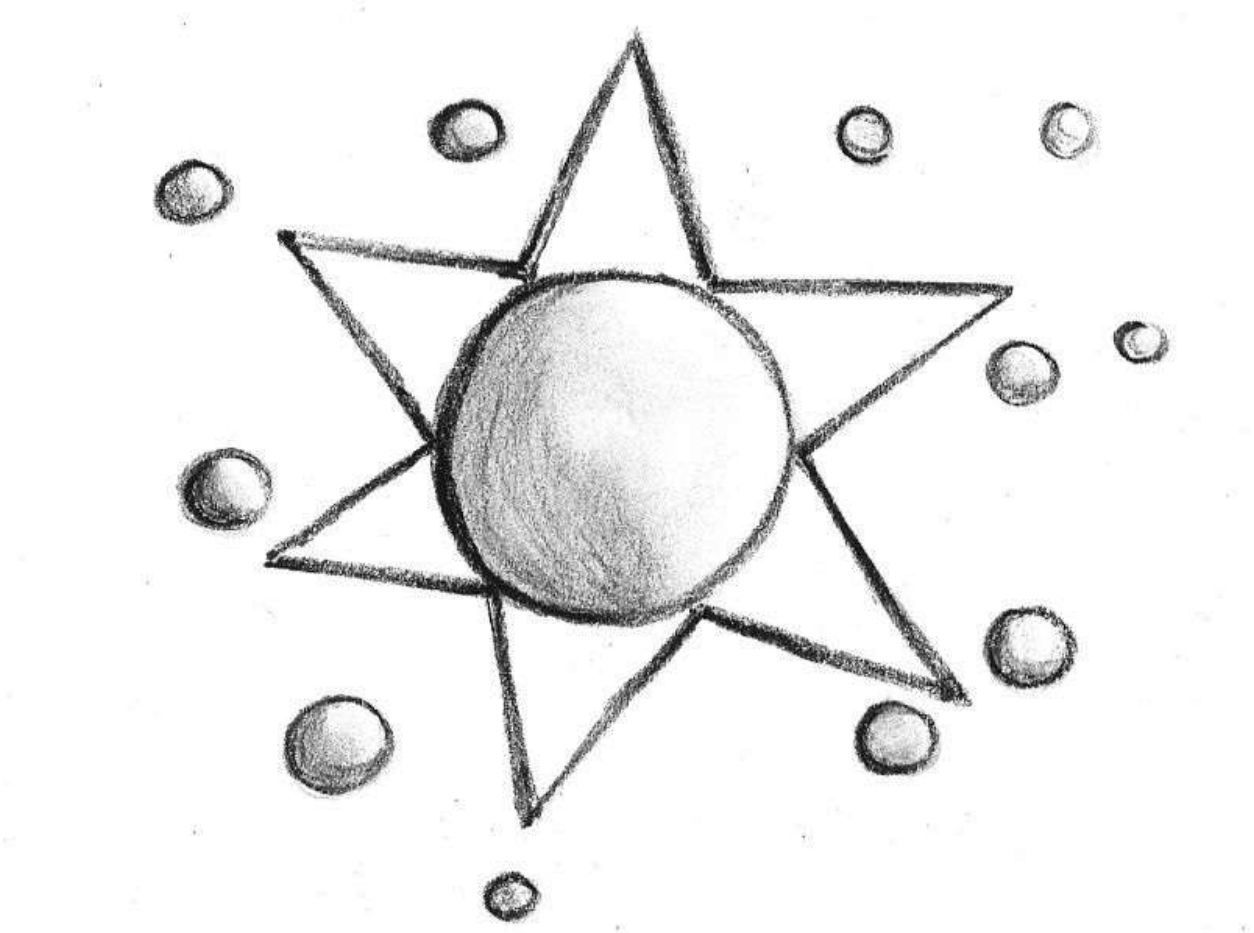
A brief concluding observation...

The assumptions we made are certainly fascinating, but above all they are supported by correspondences in texts that were considered beyond any suspicion, like the Old Testament which was inspired directly by God.
There are many supporters and also many detractors of this reconstruction of humanity's origin, and they are mainly located in the Catholic Church, the organization that stands to lose the most if it was confirmed that *the Bible has little to do with religious doctrine* it is supposedly based on.
We will later see how the Church is forced to admit that the Bible editors knew of these people, but first we want to unveil here some additional information: Voyager I and II, the two probes NASA launched into the infinity of the space, besides containing images and sounds from the Earth, also includes a record on which greetings are spoken in 55 languages; and *the first greeting was recorded in Sumerian!*

...and methodological statement

In the following chapters – according to that "free thinking" to which the Bible pertains – *we will deal with the issue of analyzing the Old Testament in its literal translation.*
Therefore, you will read the Hebrew text of a first series of passages from the

Bible, and then its translation word by word, graphically representing the correspondence between terms. We will thus find out what they do *not* want to tell us.



Picture 3 reproduction of a detail of the Akkadian Seal VA243 kept at the StateMuseum of Berlin, representing the Sun with 11 celestial bodies: the 9 known planets,plus the Moon and...Nibiru?

2 The texts of the Sumerianist Zecharia Sitchin (born in Baku, Azerbaijan, in 1922 and later moved to Palestine, where he learned modern and ancient Hebrew and other Semitic and European languages) included in the Bibliography, which constitute the primary source for what is following about Sumerians and their stories: a number of books part of a publishing project started in 1976 and called "The Earth Chronicles".

3 See Appendix 2, pag. 203.

4 In Chapter 2 we will see how this event is also extraordinarily reported in the story of Creation in the book of Genesis: this text is the source of all information we have gathered, because it is particularly useful to go deeper into our understanding of the Sumerian tale.

5 See Appendix 2, pag. 203.

[6] See Appendix 2, pag. 203.

[7] See Appendix 2, pag. 203.

[8] See the Bibliography.

[9] Pettinato G.,*Mitologia sumerica*, UTET, Turin 2001 (see also Bibliography).

2

(*reshít-be*)

Genesis: “In the beginning...”

Throughout the centuries various - Christian, Catholic or Protestant - Churches have created a *manipulation of texts aimed at spreading beliefs which find no correspondence in the books* they are spuriously based on.

If the Bible is read in its literal meaning, it cannot be used as a foundation to build a religion. In the first chapter we have assumed the creation of one or more ADÁMS (אדם), and this information emerges from Sumerians' stories, at least in those interpretations which have been spreading throughout the world for the last decades. This was *an operation of genetic engineering conducted by the ANUNNAKI to improve a species of primates existing on Earth and turn it into a race of workers to be employed in the most demanding tasks.*
Now we look in detail at the Sumerian story of man's creation.
The writings of the generally accepted academic scholars often coincide with the theories of the so-called 'alternative' authors.
Here we will paraphrase Giovanni Pettinato, professor of Sumerology at the

University La Sapienza in Rome:[10] the writings of the generally accepted academic scholars often coincide with the theories of the so-called 'alternative' authors. We are at a banquet of Anunnaki and Ninmah (the previously mentioned Mother Goddess) which prompts enki to create substitutes for gods so that they can free themselves from the burden of hard work and tells him that the "conformation" of human kind is in his hands.
The Sumerian myth tells that gods, forced to dig and pile up earth, complained for their quality of life and blamed enki for their troubled situation.

ENKI's mother, then, urges her son to intervene and help the ANUNNAKI who are working extremely hard: she clearly invites him to create a gods' *substitute* - a *double* - so that they can break free from the burden of work. She suggests that he mold some servants.
Her son replies that the creature she talks about *already exists* and asks her *to fix on it* the image of gods.
So, they start the experiment and we must recognize that Sumerians were wise and did not empower these their creatures with omniscience and omnipotence. They wer quite correct by documenting their *failed experiments*, also.
The early men had, in fact, some problematic errors:

- one could not close his hands, which were always outstretched;
- one's eyes were always open and reflected light;
- another's feet were swollen and paralyzed;
- then came a man with extremely low intelligence, called "idiot";
- another man could not hold back urine;
- a woman was incapable of bearing offspring;
- finally NINMAH produced an individual without genitals.

It is also said a premature birth occurred with enki's seed: a hairy man was born, with a closed throat, imperfect eyes, twisted ribs, paralyzed spine; suffering heart, head and intestines, with hands unable to raise and hold anything...
In short, before succeeding to produce a perfect being, the "gods" had to make quite a few attempts, and they made many mistakes. NINMAH was afraid of being expelled because of her apparent inability, while Enki comforts and

reassures her.
Finally, the work pays off and *the "Goddess" introduces the new being: ADÁMA the biblical ADÁM, the LULU (the "mingled")*.
According to Sitchin's interpretation, the operation was meant to "purify" the male ANUNNAKI's blood in order to obtain the element that contains the essence of the individual (DNA) and implant it in the hominid that had been identified.
Genesis tells us the event of man's creation, saying that, after producing water and dividing it from the earth, thus letting the land dry out, and placing plants and animals (*Gen* 1:26):

אדם	נעשׂה	אלהים	ויאמר
ADÁM	*Naassé*	*:Elohìm*	*jòmer-Va*
man	make us Let	:Elohìm	said-And

	כדמותנו	בצלמנו
	nu-dmuté-ki	*nu-**tsalmé**-be*
	our-liking-as	us-of-image-with

And the Elohìm said: let us make man with image of us and in our liking

But the editor of the story seems to feel the *need to emphasize something that the reader must absolutely understand*: there must be no doubt whatsoever because certainly this is an extraordinary event, and soon you'll understand why.
In the next verse (1:27), indeed, *it seems he wants to make it clear*:

בצלמו	את -האדם	אלהים	ויברא
*ò-**tsalm**-be*	*adàm-ha-et*	*Elohìm*	*jivrà-Va*
his-image-with	man-the	Elohìm	made-And

אתו	ברא	אלהים	בצלם
otò	*barà*	*Elohìm*	***tselèm**-be*
he	made	Elohìm	of-image-with

אתם	ברא	ונכבה	זכר
otàm	*barà*	*nekevà-u*	*zacàr*
them	made	female-and	male

And the Elohìm made man with his image. With image of Elohìm he made. [He] made them male and female

In short, the author wants to tell us that the Elohìm (Semitic plural term for the "lords from above") made man by using their *"tselèm"* (צלם).

- But what is *tselèm* (צלם)?
- And was this particular so important to point it out *twice*?

Before seeing the deeper meaning of this Semitic root, we note that the Bible tells us how the Elohìms took this decision and said "let's do", using a Hebrew verbal form that is called "cohortative mood": a form that contains the value of an exhortation, an invitation to do, a solicitation.

In this "cohortative mood" we can see a kind of summary of several discussions, hypothesis and suggestions that Enki must have given to his team in order to find a solution to the problems we have listed in the previous chapter.

Thus, using the "coortative mood" *Genesis* says: «Come on, let's work, let's

proceed...».
Moreover, the issue of the term Elohìm - plural - cannot be dismissed too easily. We who try to practice freedom of thought and *do not have any monotheistic dogma to defend, can proceed with confidence to consider "The Elohìm" as a real plurality of persons.*
Ancient exegetes believed that the matter cannot be underestimated, and they tried to provide an explanation: the Syriacs assumed he was talking to the «lofty assemblies»; «he talks with the Angels», others argued; Basil of Caesarea said «how can he talk like that if no one is working with him?».
Certainly, the Sumerians allow us *a better understanding* of this when, *quite simply*, they account of the dialogue between enki and those who were supposed to collaborate with him on this experiment.

The *tselèm* (צלם)

According to Sitchin, Sumerians said that man had been produced by purifying the blood of young male ANUNNAKI and implanting an extract in the chosen hominid.
Greek translators of this passage of *Genesis* (the "Septuagint Version"[11]) certainly did not know about the Sumerian stories and in any case could not have any knowledge of genetic engineering, and thus have translated as follows:[12]

אדם	נעשׂה	אלהים	ויאמר
àntropon	*Poièsomen*	*:theòs-o*	*éipen-Kai*
man	make us Let	:God-the	said-And

כדמותנו	בצלמנו
omòiosin-katà-kai	*emetéran-**eikòna**-katà*
resemblance-like-and	our-image-like

And God said: let us make man like our image and like our resemblance
There are some elements to note: first of all Greek translators have used two terms whose meanings are twofold:

- *Omòiosin* has an abstract value and clearly represents the concept of similarity.
- *Eikòna*, instead, has a more concrete value and represents any object showing the image of someone or something; for instance, a painting, a sculpture, a bas-relief, an inlay or embroidery work.

We must here recognize that by translating *tselèm* with the word *eikòna*, Greeks have come close to the very deepest meaning of this Semitic consonantal root.
Indeed, *tselèm does not indicate the abstract concept of image* as it is variously interpreted by religious literature and traditional theology, which try to provide different explanations: in fact, it denotes, specifically, "a *quid* of matter that contains an image".

Greek translators have maintained the same value for both prefixes that have in Hebrew quite dissimilar meanings: in the biblical text, the two words indicating the image and the resemblance are in fact preceded by two different prefixes, ב (*be*) and כ (*ki*), which have different meanings; such differences are no small matter:

ב (*be*) actually means "*with, by...*".
כ (*ki*) instead means "*as, according to...*".

Therefore, it is correct to translate "ki-*dmuté-nu* " with the phrase "katà *omòiosin*", which means "as resemblance".

Instead, it is less correct to translate "be-*tsalmé-nu*" with *"*katà *eikòna"* because this Hebrew code does not have the meaning of "as resemblance" but the precise meaning of "*with* the image" or better: "*with - through - that material which contains the image*".

Accordingly, we would have not been created "in the image" of the Elohìm, but "with that material something that contains the image" of the Elohìm. Quite a key difference!
Here is the *concrete and new evidence, always left out* by traditional religious interpretations because it is non-compatible with the doctrine they want to spread and support.
Note also that *Genesis* says all creatures «were made according to their species», but this is not said referring to man: after the "divine" intervention, his species is *different* from his own original one!
But there's more. As we continue, let's always keep in mind the Sumerians' stories, which assert that the material implanted into men was removed from ANUNNAKI' purified blood.
Actually, the term *tselèm* denotes not only a concrete and material *quid* but also it contains, in the original meaning of the Semitic root, the concept of *"cut off from..."*.

Under the term "*tselèm*" צלם the Dictionary of Biblical Hebrew and Aramaic[13] "brown-Driver- Briggs Hebrew and English Lexicon" contains the following definitions: «something cut off». In fact, the verbal root rWb is translated as "cut off".

- And what is it which contains the image of someone who can be "*cut off*, cut out, or extracted"? There is only one possible answer: DNA!

If this is so, then it is easy to understand why the writer of *Genesis* has felt the need to repeat twice that we have been made "with his tselèm...the Elohìm's tselèm"... *He wanted to be sure the reader understood the concreteness of the event.*
This was the extraordinary nature of the act carried out by The Elohìm (the lords who came from above): To introduce something "really theirs" into

this creature, which has thus received its life, the new life breath, directly from "gods".
Early Jewish commentators claimed the reading and explanation of man's creation had to be a prerogative of "the few" who had the ability to understand? Is this why?

And, after Adàm ... Khawwáh (Eve)

We already learned about one Annunaki "mistake": the formation of a female who could not breed. *Genesis* tells us about the formation of a female: Chapter 2 tells us that Elohìm felt the need to help ADÁM, and so performs a strange operation, it is especially strange if we consider the traditional *creative omnipotence* of"god".
Verse 21 recites:

אלהים	יהוה	ויפל
Elohìm	*Jahweh*	*jippèl-Va*
Elohìm	Yahweh	fall-made-And

וייֹשן	על-האדם	תרדמה
jisciàn-va	*adàm-ha-al*	*tardemàh*
slept-and	adám-the-on	deep-sleep

מצלעתיו	אחת	ויקח
aw-tsalot-mi	*achàt*	*jiqqàch-va*
his ribs-from	one	took-and

תחתנה	בשׂר	ויסגר
àh-tachtenn	*vasàr*	*jisgòr-va*
it-under	flesh	closed-and

And the Elohìm called Yahweh made fall a deep sleep on the adàm and he slept and took one of his ribs and then closed his flesh

So, this Elohìm who was known as Yahweh *needs ADÁM to be sleeping in order to operate, perform a surgery on him*, some form of manipulation that must have been so painful as to require the subject to sleep a "deep sleep".
All this seems to be describing an ordinary anesthetic that allows cells' collection (?) from what is usually translated as "ribs" but that might have been something different.
The term "*tselà*" (צלע) also means "side" and with that precise meaning it is used in various passages of the Old Testament: there are *sides* of the Temple, sides of closets, sides of altars, etc.
Today, *hematopoietic stem cells collection is done in modern laboratories from the side of the iliac bones: a surgery performed under anesthesia, because it is very painful*. The cells are then used for transplantations in the treatment of particular diseases. Stem cells can also be appropriately addressed to various scales of development.
So, *the Elohìm could have taken some cells from the side of a male ADÁM's body in order to clone or mold a female ADÁM*.
Recall that the word *ADÁM* is often written with the article (*Ha-Adám, "the Adám"*), indicating that this is not a proper name, but a generic one; *it indicates a type of living creatures*, those on ADÁMÁ, the Earth: therefore the "Earthly" ones.
The "earthly" one was also identified with an evident somatic aspect: indeed, these creatures were defined as having *"black heads"*[14], a characteristic that clearly distinguished them from their "creators". It would have made no sense to emphasize this feature if it had not been a clear distinctive sign from the

individuals who did not have black heads.
And the term given to the new creature *KHAWWÁH* the "living one", the "mother of the living ones", just like the Anunnaki "Goddess" who produced the new species: *Homo sapiens*.
In *Genesis* (3:20) we read:

ויקרא	האדם	שׁם	אשׁתו
jiqrà-Va	*adàm-ha*	*scèm*	*tò-isc*
called-And	adàm-the	of-name	his-woman

חוה	כי	הוא	היתה
khawwàh	*ki*	*hiwà*	*hajetàh*
eve	because	it	(been-has) was

אם	כל-חי		
em	*khài-kol*		
of-mother	alive-every	(one living)	

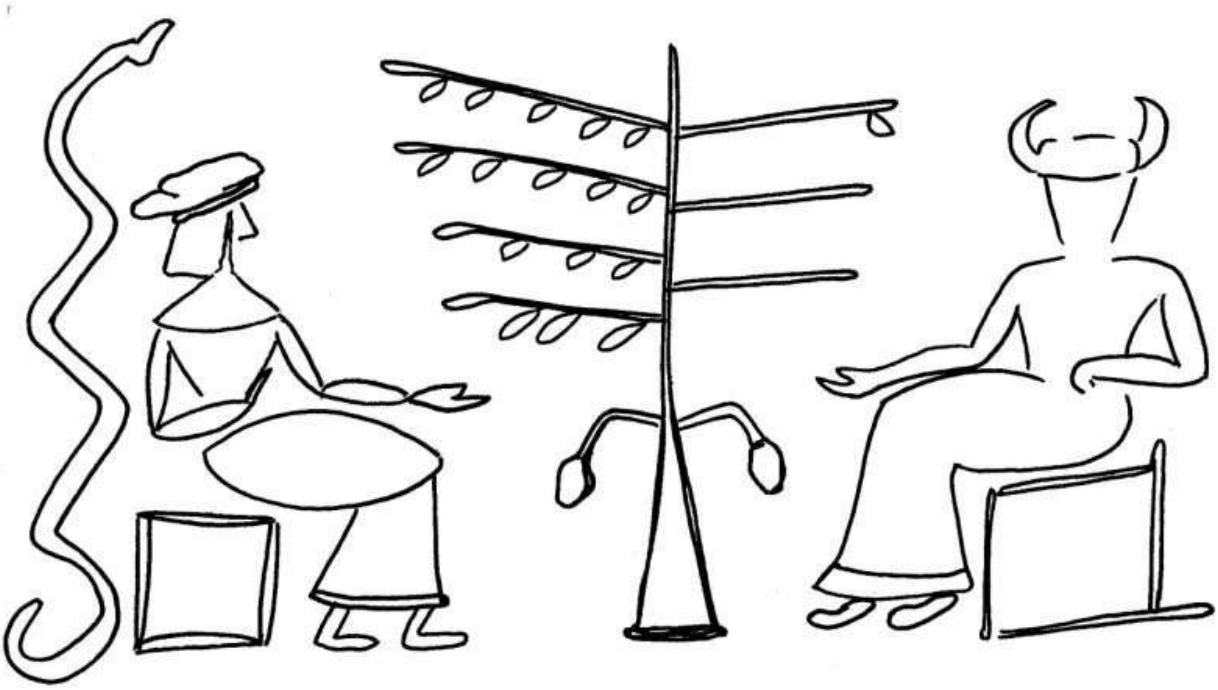
And Adàm called his wife's name Eve because she was the mother of all living

Indeed, according to official science, it is obvious *there must have been a mother of all men*, because the mitochondria, a key component of our cells, can only be transmitted by the female egg, since they are too large to be contained in the male spermatozoa. So *inevitably, the first female ancestor who gave the start to the development of the human species* is not surprisingly called by many geneticists "mitochondrial Eve". According to their researches, the appearance of this first mother of mankind dates back to 300-250 thousand BCE: a date that coincides with Sitchin's reconstruction!

On their side, paleoanthropologists tell us that *Homo erectus*, with an evolutionarily inexplicable rapidity, developed into *Homo sapiens*. All other members of our closest relatives have had much longer evolutionary timing: chimpanzees were almost the same for about 5 million years; *Homo erectus* scarcely changed in about 1.3 million years and then disappeared and became *Homo sapiens*, whose cranial capacity rapidly increased by 50%!

A brief "criticism"...

All these events find an explanation in this particular interpretation of the Sumerian myth and biblical *Genesis*. Like it or not, convenient or inconvenient as it may be, the *Sumerians and the Old Testament seem to be closely aligned*. *The Bible tells the same story* recast in the light of a familiar monotheistic vision that would have developed only in later centuries. *Of the original story they maintained the plurality of the Elohìm and the concrete matter* used by these "gods" to create man "with" their image and resemblance.
The spiritual God, transcendent and unique, then, did not belong to the experience of the biblical authors who have told us a very concrete story, using the cultural means they had at that time.
And no Church has the right to *distort the history in order to build a consciousness controlling system* based on perspectives that are *distant* from those texts defined as sacred that, instead, have been purposely reinterpreted by the ruling power.
Not surprisingly, a personal reading of such texts has been *discouraged* for centuries when not explicitly *forbidden*.



Picture 4 Representation of the seal with a male deity, a female one, a tree with sevenbranches, the snake behind the goddess: the biblical EDEN?

10 See the Bibliography.

11 See Appendix 2, pag. 203.

12 The indications for reading this and following tables are given on page XIV.

13 See the Bibliography.

14 See the Poem of Lugalbanda and Hurrum (ref. G. Pettinato - Bibliography).

3

ענקים נפילים רפאים

(*Rephaìms, Nephilìms, Anaqìms*)

The Giants?

When we told the story of the ADÁMS (אדם) we also said that, at some point of the cohabitation with the ANUNNAKI, the latter developed a liking for earthly females, which they found pleasant and desirable. We are now entering an issue that has always stirred confusion in the official commentators, *a topic that traditional religion tends to forget or to interpret in allegorical and metaphorical sense.*

We understand that for the supporters of a religion that considers this matter "sinful" (especially with sex!), it is not easy to accept the real meaning of what *Genesis* says in chapter 6.

After the creation of ADÁM and KHAWWÁH, Genesis tells us the story of the expulsion from Eden (EDEN, EDIN, "home of the righteous, home of the guardians") and introduces the rich and detailed genealogy of the first couple's descendants, starting from Seth generated after Abel's death and the banishment of Cain: Seth, Enos, Cainan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah ... and then the Flood.

It is said that also Seth was generated by ADÁM "with his image and resemblance": might this be a way to suggest that also this child has been obtained through an extraordinary operation?

The text does not specify this, but says that after having had more sons and daughters, ADÁM dies at the age of 930 years!

However, this age should not be a surprise, according to our theory that *he was a direct product of the graft of genetic material from the* ANUNNAKI/ELOHÌMS, *we can assume that in him - as in all subsequent antediluvian patriarchs - there was also the feature of longevity handed down by his creators.*

It must be said that the Elohìms discussed this matter and then decided to shorten Adàm's age. The Revised Standard Version (cf. *Gen* 6:3) shows the divinity's decision, which says: "My spirit shall not strive forever with man, he being flesh; his time will be 120 years".
Later on (*Gen* 6:1-8) it is said that ADÁM (the earthly) started breeding on the Earth's surface and that of course also had some daughters. Most of the ANUNNAKI who had landed on this planet to work were likely to be males, while the females of that species were scarce. It is not difficult to imagine that the natural needs and, maybe, even the desire to give a new stability to their life, which was now entirely spent on this planet, should have aroused the attention of these individuals towards the new female creatures. It must have been so, and indeed - likely happened quite naturally! - the editors of *Genesis* tell us (6:2):

וירָאוּ	בְנֵי-הָאֱלֹהִים	אֶת-בְּנוֹת	הָאָדָם
jiàru-Va	*Elohìm-vené*	*benòt-et*	*adàm-ha*
saw-and	Elohìm-the-of-sons	of-daughters	adàm-the

כִּי	טֹבֹת	הִנָּה	וַיִּקָּחוּ
ki	*tovòt*	*hennàh*	*jiqqehù-va*
that	beautiful (good)	they	took-and

מכל	נשים	להם
khol-mi	*nascìm*	*hem-la*
(all) all-(amidst) through	(female) women	them for

	בחרו	אשר
	bacharù	*ascèr*
	chose	who (those)

The Elohìms' sons saw that Adàm's daughters were beautiful (good) and amidst all, they took for them the women they chose

Meanwhile, we point out that the term *tovòt* (טבת) is usually translated as "beautiful", but it also means "capable, suitable" (the opposite is used, for example, in the common saying "good for nothing", meaning incompetent, unfit). Well, these women clearly appeared "good", that is "appropriate" to establish relationships, the setting of families: *in other words suitable for practicing sexual intercourse and subsequent reproduction.*

Then the text continues by telling the anger and the sorrow of "god" who, seeing this barbarity, decides to erase humanity from the Earth's face.

Here is the full passage from the Settled Bible:

> Therefore the Lord saw that men's wickedness was great on the Earth and that the aspirations of the thoughts of their hearts were constantly aimed at evil and the Lord repented of having created man on Earth, he complained in his heart and said: "I will destroy man whom I have created from the surface of the ground; man, along with animals, creeping things, and birds of the sky; for I am sorry that I have made them."

Reading this passage we can not help but ask ourselves some questions:

- Could this omniscient God not predict what would have happened?
- Did he not know that his creatures' behavior depended on the features that he himself had provided?
- What nonsense it is to furnish someone with the freedom to decide his fate, if he is then punished because his decisions do not correspond to the

will of his creator - Isn't it a cruel malice?

- Can a spiritual "god" hate his creature to the point of wanting his death?
- Finally, what was the point in exterminating the animals as well if only the man was to blame?

Actually, *the theory of the existence of a spiritual God* - capable of creating everything from nothing but unable to predict the consequences of errors he himself commits and is therefore forced to repent and to take measures – *presents very curious aspects*!

Of course, we could say that being in the hands of such a God would seem at least "disturbing" ... But in our case this can be simply explained: the Elohìm (*plural*) who created men belonged to a technologically advanced race, but one that was certainly not equipped with omniscience and omnipotence. Then the Elohìm that "repents" is probably the ANUNNAKI named ENLIL, one of the two sons of the Lord of the Empire that we already know and who did not much love the earthly creature...

The Apocrypha

We find this same story in one of the most famous Old Testament apocryphal texts: "The Ethiopian Book of Enoch".[15] In the first part, it tells us about the "fall of the sons of heaven", who notice that the daughters of men were desirable and decided to take them as partners. Two hundred agreed to do so, and their direct superior, a certain Semjase, knew that what they were about to do would arouse the ire of the Lords of the Empire; he was afraid to be considered the only one responsible and the only one to pay for the aftermath of his decision.

His fellows then decided to share the responsibility: they met on Mount Hermon - a mountain massif located south-southeast of Antiliban - and vowed not to abandon the project and bring it to term with no afterthoughts.

Thus they began to meet the earthly women, to provide them with practical skills such as farming and plants' harvesting, their use for therapeutic purposes... In other words they taught them, the text says, the

"secrets of the beginning of time".
They started to have sexual intercourse generating giants, who consumed human produce.
Warned of what was going on, the Almighty decides to destroy mankind with a flood but warns the "son of Lamech" to seek for a shelter along with his descendants in order to guarantee the recovery of life on Earth.
It seems interesting to note that the Lord of the Empire says that the Earth has been devastated due to secrets and mysteries that "Vigilantes" had passed on to their children. The term "vigilantes" recalls both *Neteru* (the Egyptian "guardians" of the beginning of time) and the term *Sumer* meaning "guardians' land"...

At this point the *Genesis*' editor interrupts the narrations' main flow to include a kind of annotation, a sort of time contextualization - almost a reminder for those who were aware of the events - and with a very colloquial expression (verse 4) says:

הנפילים	היו	בארץ	בימים
nefilìm-ha	*hajù*	*àrets-ba*	*jamìm-ba*
Nephilìms-the	were	earth-the-on	days-the-in

ההם	וגם	אחרי-כן	אשר
hem-ha	*gam-ve*	*khen-acharé*	*ascèr*
those	even-and	(this) so-after	that

יבאו		בני	האלהים
javòu		*bené*	*Elohìm-ha*
entered	(entered had)	of-children	Elohìms-the

אל-בנות	האדם	וילדו
benòt-el	*adàm-ha*	*jialdù-ve*
of-daughters-through	adàm-the	birth-given-had-and

להם	המה	הגברים
hèm-la	*hemmàh*	*ghibborìm-ha*
their-to	they	(heroes, valiant) strong-the

אשר	מעולם	אנשי	השם
ascèr	*olàm-me*	*anscé*	*scèm-ha*
that	ever-since	of-men	(famous) name-the

The Nephilìms were on earth in those days and even so, after that, the Elohìms' children had entered the Adàm's daughters and had given birth to their *[Elohìms']* strong *[sons]* (valiant, heroes) that since ever *[were]* men of name (famous)

The text presents a lack of clarity with which the editor describes this passage. Basically, there is no absolute certainty as to whether the Nephilìm were the product of these unions or they existed *independently*: evidently, the reader of the period had no doubts of sort, the narrated events and the timing of reference must have been clear in themselves. It then was a mere reference to something *known* and thus *did not require further explanation*. The record is even more challenging if one considers that the problem does not concern only the timing – were they already there or were they the product of the unions? – but also the very meaning of the word "*Nephilìm*". The Book of *Jiubilees*,[16] belonging to the extra-Biblical Jewish literature, *expressly* says (5.1) that the *Nephilìm* were the children of these unions.

Also the Romanized Jewish writer Titus Flavius Josephus[17] speaks of this event in his book *Jewish Antiquities*[18] (1.73) where he writes that the "angels of God" met the earthly women and wicked children were born, proud, arrogant, and confident only in their power.This confirms that they had all those characteristics that the Greeks would attribute to giants.
But the explanation may be still different...

Nephilìm (נפילים)

Traditionally, this term is translated as "giants": as in the Greek "Version of the Seventy", which expressly refers to *ghìgantes*. However, the Hebrew root of the verb *nafàl*, hence the term *Nephilìm*, means "to fall, to come down, to descend" or also, by extension, "decay". Thus the quoted verse could (should!) be more correctly translated with the following meaning: "At that time on Earth there were those who *had fallen, descended*". In these terms the problem of interpretation would disappear because, as it is not about giants, it would neither be necessary to determine their origins, nor whether they were the product of the new unions or not. So, very simply, the Bible tells us that in those days those who "descended" from heaven still lived on Earth.
Another possible interpretation might suggest that these beings who had come from the sky *made improper matches producing a bastardization of the original purity*. In this case it would be about decayed individuals, in the words of the aforementioned "Ethiopian Book of Enoch", "bastardized beings", contaminated by these improper unions, "corrupted, perverse, unclean, addicted to fornication, wicked, prostitutes' children". And even in modern times we speak of " fallen, decayed nobility" but the issue widens, because the concept of "giants" is found in other passages of the Bible, where they are described with other names.

Anaqìm (ענקים), Rephaìm (רפאים), Emìm (אמים),

Zamzummìm (זמזמים)

Chapter 13 of the book of *Numbers*, the fourth Old Testament text, states that Moses sends some explorers or scouts to the Promised Land. The people were still in the desert of Paràn, and the conquest of Canaan required careful planning. It was necessary to know characteristics of the city, including both its location and defense capability, but also to know if the peoples who inhabited it were numerous or scarce. In short, even though it was considered to be a land promised by "god", Moses knew that it had to be conquered with weapons, using prudent and well-planned strategies.
God was certainly powerful but not *omnipotent*, and Moses knew this. He was also aware that the goal was to be achieved by counting on his peoples' own strength. He therefore sent out scouts to acquire the necessary information. After forty days they come back bringing information and local products. They reported that the land was actually very attractive, but it was inhabited by strong and aggressive peoples. Some of his people even claimed that this was an impossible expedition and stated (*Nm* 13:28):

שׁם	ראינו	הענק	וגם-ילדי
sciàm	*raìnu*	*anàq-ha*	*jeldé-gam-ve*
there	we saw	Anàq-the	from-born-too-And

And there we saw the one born from Anàq

The scouts made a list of the various people they met, but felt it necessary to point out with special emphasis that they "also" saw the sons of Anàq, namely the *Anaqitis*. Why? They clearly explain it by saying that they thoroughly observed the land to conquer (*Nm* 13:32-33):

וכל-העמ	אשׁר-ראינו	בתוכה
ham-ha-khol-ve	*raìnu-ascèr*	*ah-tokh-be*
people-the-all-and	saw-*[we]*-that	it-among

אנשׁי	מדות	
anscé	*middòt*	
of-men	stature	

ושׁם	ראינו	את-הנפילים
sciàm-ve	*raìnu*	*nefilìm-ha-et*
there-and	saw *[we]*	Nefilim-the

בני	ענק	מין-הנפילים
bené	*anàq*	*nefilìm-ha-min*
of-children	Anàq	Nephilìm-the-among

ונהי	בעינינו	כחגבים
nehì-va	*nu-enné-ve*	*chagavìm-ka*
were *[we]*	eyes-our-in	locusts-like

וכן	היינו	בעיניהם
khèn-ve	*hajjìnu*	*hem-enné-ve*
such-and	were *[we]*	eyes-their-in

Among all the people we saw men of stature and there we saw the Nephilìms, children of Anàq; compared to the Nephilìms, in our eyes, we were like locusts and such we were in their eyes.

The scouts thus show their fear by saying that they met *men of non-common "size and stature", insomuch extraordinary as to be worth special reporting*. The scouts report that in the Anaqìms' eyes - those belonging to the Nephilìms' ancestry - Moses' people must have looked "like locusts", since they felt this way when standing before those individuals.

Of course, the comparison with locusts could not refer to the number, which in this case would be for the benefit of Israelites, but to the size: this was the reason for the fear that gripped the messengers. The scouts then concluded the report by affirming that these extraordinary people were much stronger than they were.

We find the same event in *Deuteronomy*. In Aravà, beyond the Jordan, Moses addresses a speech to the people recalling the events that occurred during the pilgrimage in the desert, and also evokes the occasion when Israelites rebelled against the will of their leader Elohìm. In *Deut* 1:28 we read that the people were complaining and not willing to proceed in the conquest of Canaan, claiming:

ורם	גדול	עם
ram-va	*gadòl*	*am*
tall-being-and	big	people

גדלת	ערים	ממנו
ghedolòt	*arìm*	*nu-mimmé*
large	cities	,us-than (more)

ובצורת	בשמים	
betsuròt-u	*sciamàim-ba*	
inaccessible-and	sky-the-(to-up) in	

וגם-בני	ענקים	ראינו	שם
vené-gam-ve	*anaqìm*	*raìnu*	*sciàm*
of-children-also-and	Anaqiti	saw *[we]*	there

The people are big and being taller than us, cities are large and inaccessible, high up in the sky, as well as the Anaqitis' sons were seen there
Then, Moses reminds them that their Elohìm, called *Yahweh*, had fought for them many times right before their eyes. In this regard, we cannot help expressing our disappointment at the apparently definitive loss, of an extra-Biblical book called the *Book of the Wars of Yahweh* (quoted in *Nm* 21:14) that perhaps could have shed some light on the concreteness of the wars fought by this Elohìm in the name of the privileged pact he had made with these people. Unfortunately, the Bible only keeps a vague memory of these fights: evidently, everyone knew about the events narrated in the lost book, and therefore it was considered unnecessary to report these details.

Therefore some fundamental questions arise:

- Did this *Book of the Wars of Yahweh really* get lost?
- Or rather it was *deliberately* hidden?
- Is it likely to have been preserved by those who could not allow such precise narration to further question the spirituality of a God who was *artificially* created?
- Perhaps the stories of Yahweh's *fighting attitudes* were not compatible with what the Church describes as this God's infinite, universal goodness…?

Yahweh only for the Jews?

In the ancient land corresponding to the current Lebanon and Syria, before the onset of the Jews in Palestine, had developed a civilization known as the "Ugaritic culture", named after the city of Ugarit,[19] its most important urban centre. This city corresponds to the current Ras Shamra, located on the Mediterranean Sea.
The Ugaritic culture produced the *ostraka*, ceramic bowls carrying auspicious scriptures, found by archaeologists.
On some of them, addressed to travellers who were about to go south, one reads: "May Yahweh of *temàn* and his *Asheràh* accompany you".
In these apparently banal writing there are, in fact, two amazing keys.
First, the Ugaritic culture knew Yahweh as the "lord of *temàn*", the Semitic term for South, and it is known that Israel and the Sinai are located south to Lebanon and Syria. So, travellers southward were entrusted to the protection of the Elohìms ruling over those territories. But it also says that the Elohìm called *Yahweh* had an Asherah, that means a "partner". A description that perfectly matches with the figure of the *ANUNNAKI, who had shared the territories, on which they ruled with their wives*.
In addition, the name *Yahweh* is used by people in the territory of southern Palestine (Sinai and Negev) during 3000 and 2000 BCE in the forms *Ya, Yaw, Yahu, and Yah*. This Elohim therefore was a ruler (god) locally known and adored. Several inscriptions with the tetragrammaton of Yahweh (YHWH) and with the writing *Yaw-rad* which means "descent" belong to this period (long before Moses and the Jews' Exodus). Yet, *Yeh-red* is the name of a patriarch born "in the days when there was the descent."

In *Deuteronomy* 2:9 Moses continues his story by listing the orders received by Yahweh: in particular, they must not fight against Moab[20] because the children of Lot, Abraham's nephew, had already taken over the "land of Ar".
And he says that in this land of Ar (2:10): *The Emims dwelt therein in times*

past, a people great, and many, and tall, as the Anakims. Who were these Emims?

בה	ישבו	לפנים	האמים
bah	*jascvù*	*fanìm-le*	*emìm-ha*
it-in	lived	(earlier) faces-to	Emìms-the

Let's continue our reading...

ורב	גדול	עם
rav-ve	*gadòl*	*am*
very-and	big	people

	כענקים	ורם
	anaqìm-ka	*ram-va*
	Anaqiti-the-like	tall-being and

A very big people being tall like the Anaqitis

The story continues, the next verse, with a further clarification:
Also the Rephaìms (giants?) were considered like the Anaqitis.

אף-הם	יחשבו	רפאים
hem-af	*jechascvù*	*refaìm*
they-also	considered-were	(?giants) Rephaìms

כענקים
anaqìm-ka
Anaqiti-the-like

The Emìms were tall and therefore considered children of the giants of Anàq, of Nephilìms' ancestry. The word "Emim" itself means "terrible".
Moses recognizes the objective difficulties of the situation, but urges his people not to be afraid because his Elohìm will fight before him and destroy the enemies (*Dt* 9:2-3) even if they are a big and tall people that the Israelites know, and of whom they heard about: *Who will resist before the children of Anàq*

	ורם	עמ-גדל
	ram-va	*gadòl–am*
	tall-being-and	big-people

ענק	בני	לפני	יתיצב	מי
anàq	*bené*	*fné-li*	*itiatsèv*	*mi*
?Anàq	of-children	of-faces-the-before	resist will	Who

So *Anaqiti, Rephaìm and Emìm are always paralleled, identified with each other and thus all considered to be of Nephilìms' ancestry: Tall beings descended, or fallen from above.*
These were powerful, strong and terrifying individuals, whose supposed invincibility induced the people of Israel to give up on any conquest.
But the book of *Deuteronomy* also recalls the *name* and *size* of one of these Rephaìms.
Chapter 3 continues the summary of the long war fought to conquer the territory of Canaan, a war that lasted for many decades. The text tells of the conquest of

the cities of the plateau, the whole of Gilead and Bashan, in the kingdom of Og. Verse 11 reads: *Indeed, only Og lived (survived) among the Rephaìms. There was his bed, a bed of iron, nine cubits long and four cubits wide.*

נִשְׁאָר	רַק-עוֹג	כִּי
nisciàr	*Og-raq*	*ki*
(survived) lived	Og-only	(because) indeed

הִנֵּה	הָרְפָאִים	מִיֶּתֶר
hinnéh	*refaìm-ha*	*ietèr-mi*
[was] There	Rephaìm-the	of-rest*[the]*-from

בַּרְזֶל	עֶרֶשׂ	עַרְשׂוֹ
barzèl	*ères*	*ò-ars*
iron	of-bed	his-bed

אַרְכָּהּ	אַמּוֹת	תֵּשַׁע
h-arkà	*ammòt*	*tesciàh*
its-length	cubits	nine

וְאַרְבַּע	אַמּוֹת	רָחְבָּהּ
arbàh-ve	*ammòt*	*h-rachbà*
four and	cubits	its-width

Knowing that a cubit measured the distance from the elbow to the fingertips (i.e. about 21 inches), we have here a bed of roughly 15 feet long and 7 feet

wide!
It is noted that this bed, at the time of the story, was still in the Ammonites' territory of Rabbat. Obviously, you could still see it.

David and Goliath

The first book of *Samuel* contains the story of one of the most popular stories even in religious literature for children: the story of David and Goliath. The text tells one of many clashes between Israelites and Philistines in the battle for the leadership of Canaan. In the new Italian version from the original texts of the Bible – Nuovissima Versione dai testi originali (Edit. San Paolo) we read (1 Sam 17:1-11, translation from Italian):

> The Philistines gathered their forces for the war: they met in Soco in Judah, and camped between Soco and Azekah to Efes-dammim. Saul and the men of Israel assembled and camped in the Valley of Elah and drew up in battle against the Philistines [...]. From the camp of the Philistines, a warrior named Goliath of Gath left [...] he stopped and shouting to the ranks of Israel, said to them: "Why are you leaving for the battle? [...] Choose a man who takes the field with me! If he has the strength to fight with me and beats me, then we will be your slaves, but, if I prevail upon him and beat him, you shall be our slaves and serve us" [...] Saul and the whole Israel were dismayed and had great fear.

The Philistine terrorized the Jews, and were constantly challenging them to such duels. After forty days the young shepherd David accepts the challenge and manages to defeat his antagonist: He first knocks him with a stone thrown by a sling and then decapitates him by using the Philistine's own sword.
This Goliath of Gath was able to strike terror because (*1Sam* 17:4):

וזרת	אמות	שֵׁשׁ	גבהו
zarèt-va	*ammòt*	*scesc*	*hò-gav*
palm (one)-and	cubits	six	his-height

His height was six cubits and one palm

This means that he stood a little over 10 feet tall!
This corresponded to a mighty armour: indeed he wore a bronze helmet and an armour plate weighing five thousand bronze shekels (about 120 pounds). He had his legs protected by shin guards and was armed with a spear of bronze: its blade weighed six hundred iron shekels (about 15 pounds) (cf. *Sam 1* 17:4-7).
A real giant?
We certainly know that these people lived in the area; they were the Rephaìms', Emìms', Anaqitis', and the Nephilìms' descendants. So, we have biblical evidence telling us about the physical characteristics of exceptional individuals whose presence provoked astonishment and terror. But what does the official science know about these peoples?

Archaeology in Israel

Excavations on the banks of the Jordan River and generally throughout the area, have uncovered that, at least since the fourth millennium BC, they were ruled by strong races that produced a megalithic civilization capable of building huge, cyclopean buildings. Think of the incredible site of Baalbek (in the Valley of Bekaa, Lebanon), where monoliths were moved weighing hundreds of tons each!
The same archaeological records show that *these people were gradually supplanted by the new occupants*. The Anaqitis ("long-necked" men) occupied the land of Hebron and the region that would later be later conquered by the tribe of Judah.
Three leaders worth mentioning are *Ahiman*, *Sesay and Talmay*. They had Aramaic origins, and were defeated by Caleb, to whom the city of Hebron surrendered. They were then destroyed by Joshua, leaving their traces in Gaza, Ashdod and Gath. (Gath is giant Goliath's city! Maybe it is not just a coincidence …)
Rephaìms (the race to which *Og* belonged) occupied Amman (Transjordan) from Mount Hermon down to Ammon; along with the Anaqitis. They were

defeated by Joshua during the wars for conquest.
David would later fight against some of them who were living in the West Bank (see *Sam2* 21:15-21). They also lived in Gilead where they were destroyed by the Amorites.
The Zamzummims also belonged to the Rephaìms' race, living in the region of Amman and were defeated by the Ammonites,[21] which overtook their territory. The Zamzummims like the Anaqiti, were described in *Deut*. 2.20-23 as "tall" people.
The name Rephaìm was already quoted in the Canaanites stories before the Jewish conquest. The etymology or origin of the name "Rephaim" is uncertain. Some say the name refers to the concept of "healing", pertaining to the root *rafah*. The fact that the Anunnaki held a special medical knowledge is a fundamental assumption for the system of hypothesis that we are discussing here.
It is curious to note that the term *Rephaìm* also indicated the inhabitants of the *sheòl*, "the other world," the world beyond. Can we assume a link with the memory of these individuals' ancestors coming from *another world, one that is concrete* and not imaginary?
Finally, the Emìms lived in the territory of Moab (east-southeast of the Dead Sea). The Moabites themselves gave them the name *Emim*, to distinguish between them and the *Rephaìm*. According to *Genesis* 14:5 The Emims were defeated by Kedorlaomer and his allies in the plain of Qiriatàyim. The city was destroyed and then rebuilt by the tribe of Reuben (see *Nm* 32.37 and *Josh* 13.19). The names of these peoples also show a geographical correspondence with the "Rephaìm Valley", which is identified with the plains of El-Beqa, south-west of Jerusalem.

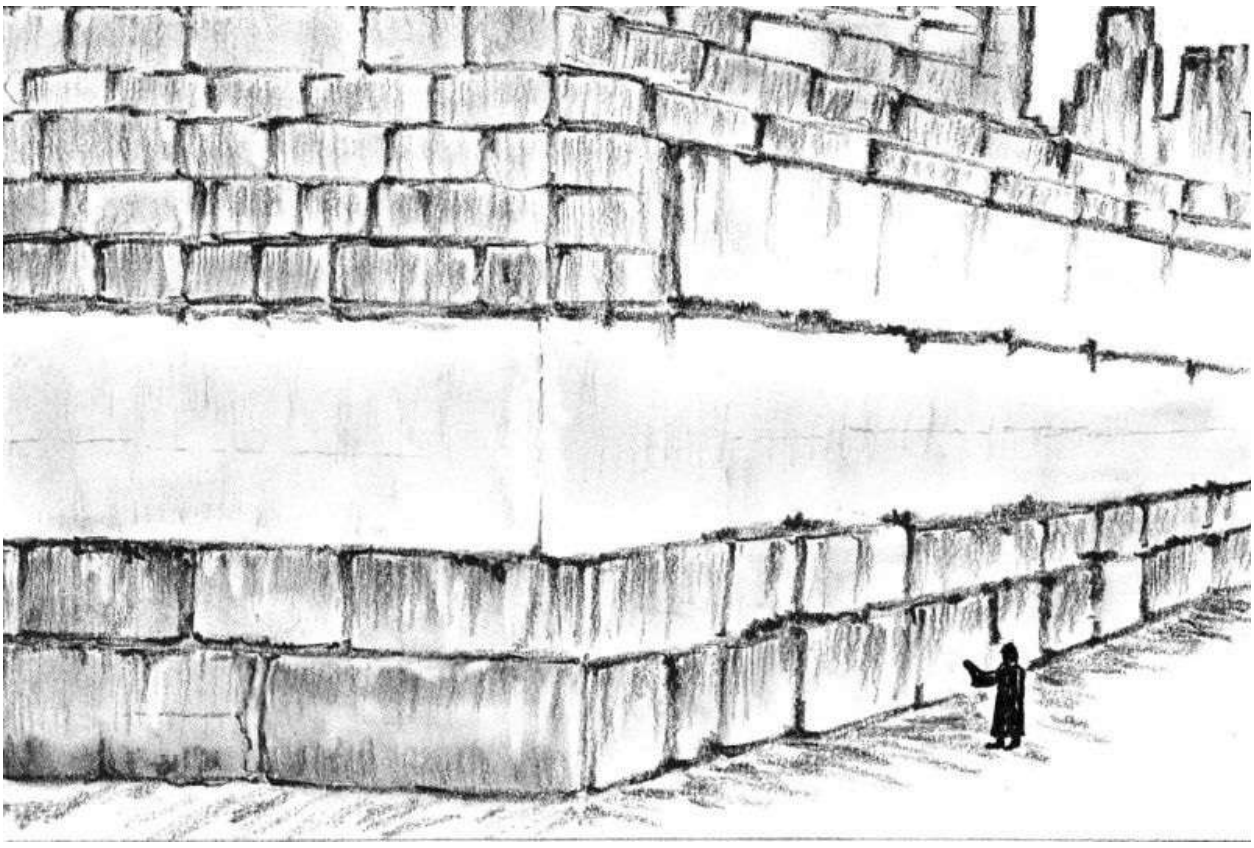
Several evidence

Findings of skeletons and footprints of gigantic individuals more than nine feet even up to more than sixteen feet tall have been found in various parts of the world: Mesopotamia, Gargayan (Philippines), Ceylon, China, western

Pakistan, Java, Tibet, South Africa, South-eastern Australia; North, Central and South America, California, the Aleutian Islands, Morocco , the Caucasus, Glozel (France), Lucerne (Switzerland), Ireland, and England.

Some archaeological finds recall the size of Goliath's weapons: in Morocco they actually found some tools suitable only for individuals at least 13 feet tall; in China they have unearthed 500 double-feathered axes weighing over 17 pounds each! Even the historian Herodotus in his *Histories* (1-68), tells of a discovery of a giant about 10.2 feet tall.[22]

From these many sources from all over the world, here exists for the free thinker, free from prejudice, proof of the real existence of an ancient race of giants...



Picture 5 who has built these giant monoliths located in the templar centre of Baalbek(Lebanon)?

15 See Appendix 2, pag. 203.

16 See Appendix 2, pag. 203.

17 See Appendix 2, pag. 203.

18 See the Bibliography.

19 See Appendix 2, pag. 203.

20 See Appendix 2, pag. 203.

21 See Appendix 2, pag. 203.

22 In order to find evidence regarding this matter, it is enough to travel on Internet and YouTube: there are hundreds of sites available with these entries

4

(*malakhìms*)

Angels?

Much has been written about these figures; *however the only certainty is that the term "angel" comes from the Greek "àgghelos" which means "messenger, herald, correspondent".*

The traditional religious literature follows the Holy Scriptures wherein they are described as intelligent beings, superior to men and subordinate to God. They are also often called "sons of God," "inhabitants of the sky."

The religious tradition itself equates them to various figures described in different stories: The Sumerians' "Anunnaki", the Greeks' "demons", the Romans' "genii", or the Zoroastrianism's "spirits."

In the Old Testament these figures are already present at the beginning of human life and make their appearance as guardians of Eden after the expulsion of the first humans (*Genesis* 3:24). They are also present, again as Elohìms' messengers, in many events of the history of the people of Israel: they are involved in helping Hagar, Abraham's servant (*Gen* 16:9); they introduce themselves to Abraham (*Gen* 18:2) and his nephew Lot (*Genesis* 19:1) and an

angel precedes the people of Israel during the pilgrimage in the desert (*Exodus* 23:23).
In any case, however, they are described as *concrete individuals, very "human" in the way they themselves manifest and behave with biblical protagonists to whom they have been sent* to perform a specific task.

We do not want to make a compendium of angelology as it has developed over the centuries, since there is already vast literature on it; we only want to provide the reader with some basic concepts useful to understand the differences between the real literal text and the massive conceptual hoarding that religion has superimposed.
The manipulation began in the so-called "post-exile" period, that is after the Jewish people were exiled by Nebuchadnezzar II in the early sixth century BCE, and the subsequent permanence in the territory of Babylon, with the resulting cultural contaminations. We have already said that *the names* in Greek and Hebrew (*àgghelos* and *malàkh*) *define the function* and *not the essence* of these figures, and this, in our view, has a very simple and straightforward explanation: the authors of the text *did not feel the need to analyze their nature*, because it was *blatant and obvious* to all. These were similar humans, and thus did not require any sort of speculation! We'll go deeper into this by presenting some stories in their *literal* version. To go back to the little angelology we were doing, the conception of a spiritual world divided into various hierarchies reveals the influence of Mesopotamia and Persia: once in contact with these beliefs, Jewish thought develops its doctrine, using a symbolism that was *alien to* its original culture, used to systematize its own representation of the angelic world.
Also later commentators, and then the whole Christian tradition, had the need to make these figures coherent with the vision of a spiritual and transcendent monotheistic God. Thus, interpreters and exegetes, theologians and church fathers believed they could not prevent providing a description of these figures. Therefore, they said and wrote about them as spiritual beings with no material body, who take visible appearance only when needed, that they only apparently eat or walk but never for real, who are only employed as

intermediaries, if necessary, by gods for punishment or help.
The descriptions provided by the Bible led, *anyway*, to the need to assign a certain corporeity, and thus they have also been described as having a sort of "ethereal, airy, fiery body". There was then a plethora of hypotheses which the Church decided to stop in the fourth Lateran Council (1215), by establishing, once and for all, the *spiritual* essence of these beings.
They were divided into *nine choirs* (cherubim, seraphim, thrones, virtues, powers, dominions, principalities, archangels and angels), and distributed into *three hierarchies*.
But then we wonder:

- Does all this match up with the figures of the "Elohìm's Messengers" described in the Old Testament?
- Are we sure that this view corresponds to what the texts tell about the events that occurred to the "Adàms" in those historical periods when they were still in close contact with "god" and his angels?

True to our commitment, we are now going to read what those texts tell about ancient times. We will *literally* present, those texts here, *prior* to any manipulation or post-exile influence.

Zechariah and the malakhìm

In our exemplification of *how "angels" are truly represented in the Old Testament*, we now quote a very curious brief excerpt from the book of the prophet *Zechariah*, which we will later examine more extensively in order to observe some absolutely interesting "visions" which are rarely – indeed, almost never – surveyed. In the first chapter of this ambiguous book, the prophet tells of his "vision" during which he listens to a dialogue between a man in a deep ravine, on a bay horse, amid some myrtles, and others standing behind him, also amidst the myrtles. A first curiosity is found in verse 1.10 *isc*: this character is described as a "man" (jSA), therefore an individual of flesh and bones, but in the following verse, when the other men talk to him, he is referred to as "angel":

יהוה	את-מלאך	ויענו
Yahweh	*malàkh-et*	*jiaànu-vav*
Yahweh	of-angel-to	answered-*[they]*-and

ההדסים	בין	העמד
adassìm-ha	*ben*	*omèd-ha*
myrtles	the-between-in	standing-one-the

And they answered to the angel of Yahweh, the one standing in between the myrtles.

In the second chapter, the situation becomes more "dynamic", and Zechariah says (2.7):

בי	הדבר	המאלך	והנה
bi	*dovèr-ha*	*malàkh-ha*	*hinnéh-ve*
me-with	speaking-the	angel-the	is-here-and

אחר	ומאלך	יצא
achèr	*malàkh-u*	*jotsé*
another	angel-and	out-coming

	לקראתו	יצא
	ò-qerat-li	*jotsé*
	him-meet-to	out-coming

And here is the angel speaking with me is coming out and another angel is coming out to meet him

This second messenger orders the former to give the young prophet information concerning Jerusalem. But the way he invites him to do so is *definitely not that "spiritual"*; indeed, the order is:

אל-הנער	דבר	רוץ
naàr-ha-el	*dabbèr*	*ruts*
young-the-to	talk	Run

Run, talk to the young man

In this brief passage we notice once again the obvious need for the narrator to give a precise description of place and situation: a deep valley, a field of myrtle, this malàkh standing among the bushes, from where he later comes out, and a second malàkh that does the same to meet the former and invites him to "run" and talk to the young man.
Thus, unavoidable questions arise:

- If it was not a description of a real scene, why did the narrator repeatedly stress the fact that the malàkh was "amidst/in-between/within" bushes of myrtle?
- *Why did he have* to make the two malakhìms move to allow them to talk to him?
- *Why on earth should* a spirit tell another to "run" to talk to someone?

It is difficult to ignore the concreteness of the protagonists' actions, whose physical location and movements in the scene are hardly likely to be spiritually interpreted: a spirituality that certainly did not belong to the author of the text.

Abraham, the "Lord" and the malakhìm

We now analyze a story in which the malakhìms are the protagonists.
We have formerly said that the need to define “spiritual” beings has led commentators to state, among other things, that when they eat and move they “only apparently” do so.
We'll have a look in Chapter 18 of *Genesis* and judge this alleged “appearance”, along with other *very unusual* behaviors when attributed to “pure spirits”. Abraham is located near the oaks of Mamré, a Southern Palestine village, along the road linking the north of the country with Hebron; the patriarch is sitting underneath the shade of the tent because it is the hottest hour of the day, he looks up (18:2)...

והנה	שלשה	אנשים	נצבים
hinnéh-ve	*scelsciàh*	*anascìm*	*nitsavìm*
here-and	three *[are]*	men	standing

עליו	וירא	וירץ
àv-al	*jiàre-va*	*jiàrats-va*
[place] his-(at) before	saw *[he]*-and	ran-and

לקראתם	מפתח	האהל
àm-qerat-li	*petàch-mi*	*ohèl-ha*
them-meet-to	of-entrance-at	tent-the

And here are three men standing (before) his place. He saw them and ran to meet them at the entrance of the tent.

We therefore have a flushed Abraham who, while resting under the shadow of

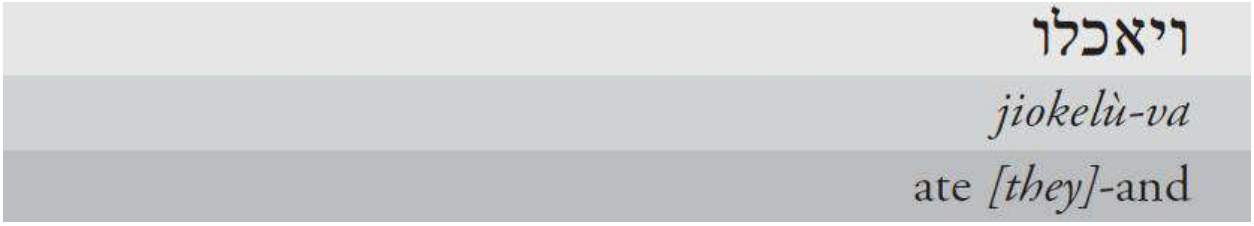
his dwelling, sees three people in front of him and runs to meet them: a very detailed description of a quite normal contextualized situation.
When Abraham recognizes the uniqueness of these individuals, he bows down to the ground, calling them "my Lord" (*Adonì*) and asking them to stop over. First, it is hard to imagine that anyone could tell a spiritual "vision" to stop before proceeding (18:3)! But there is much more...
He tells them he will bring some water to wash their feet, and invites them to lie down in the shade of the trees.*Clearly, these "divine" messengers must have seemed dirty, dusty and hot; they must have had, indeed, the aspect of individuals of flesh and blood* who are walking in an almost desert area during the hottest hours of the day! Abraham knows that after resting one needs to eat, so he offers them some bread they can consume before continuing. And what do these "spiritual beings" answer to an offer so *obvious* if made by human beings, but certainly *absurd* for immaterial entities? Let's see (18:5):

דברת	כאשר	תעשׂה	כן
dibbartà	*ascèr-ka*	*taassé*	*ken*
said-you	like-as	do (will)	*[you]* so

You will do so as you said

A complete expression, saying in substance: "*All right, go ahead*". Thus, oddly, these spirits appreciated the chance to freshen up their feet and eat before continuing their journey; they were in fact aimed towards Sodom (where shortly we will meet them again).
There was more than one, and this is also evident by the fact that at some point the group splits up: the supposed leader stops to talk with Abraham while the others continue (18.22) to the next destination.
After receiving the approval, Abraham orders the servant to prepare much more than what he had hastily offered: he tells him to prepare fresh bread, cook a calf, to be eaten with a drink of sour milk and fresh milk, and lays it all

before them. In short, *definitely a very long break*, despite the preparation time: a stop is necessary to restore tired and hungry bodies.
In fact, the narrator states - with an attitude typical of modern "journalism" that describes an event in detail - that (18:8) "he stood by them, underneath the tree"...



And they ate

The scene recalls Middle Eastern typical nomadism: When an important guest arrives, that guest is offered all comforts and conveniences, and consume the meal in tranquillity as his prominent position requires.
The whole situation, the accurate detailed description, the timing of the events and particularly the fact that many of them are contemporary (while some things take place, some other things occur) are evidence of *a very concrete, real and material event*, including the act of eating. Something very difficult to conceive for angelic, immaterial and spiritual beings...

The "angels" in Sodom

We have already seen that after having eaten and rested, two of these individuals continue on their journey while the "leader" (*adòn*, "lord") stops to talk with Abraham about Sodom and Gomorrah.
Those two were "angels", as it says in the first verse of Chapter 19:

יבאו	שׁני	המלאכים
jiavòu-va	*scené*	*malakhìm-ha*
(arrived) entered-and	of-two	angels-the

סדמה	בערב
sedomàh	*érev-ba*
Sodom-in	night-the-in

In the night, two angels arrived in Sodom

Here is background of the narrative's accurateness: it is high noon, and Lot, Abraham's nephew, is sitting near the city gate where the two stop, he recognizes them as belonging to the rank of "malakhìms", runs to meet them and bows down at their feet. We thus have further confirmation that it is not spiritual beings, but individuals who *walk, take time* to get from one place to another, and *are seen arriving from far*.
Then the one who sees them, runs to meet them as a sign of honor and respect. This has nothing to do with the tradition of the sudden and overwhelming apparitions; *we are in presence of a normal process of approaching two people* walking quietly in a late and warm Middle Eastern afternoon. Lot offers them the same thing as Abraham did; he wants to host them, giving them the possibility to wash their feet and spend the night at his home (19:2). The two, however, decide to do differently and tell Lot:

ברחוב	נלין
rekhòv-ba	*nalìn*
will *[we]* (place-open) square-the-in	night-the-spend

We will spend the night in the square (open place).

Lot insists and they join him and enter his house; he bakes unleavened bread, and they eat (19.3). This is a really strange behavior for these "spiritual beings" who have discussions, consume the evening meal (they had already ate lunch with Abraham, too) then consider several opportunities, and finally decide where to spend the night.
The story continues: as the angels bed down for the night, a frenzied crowd encircles Lot's home and calls for the two guests, and demands that Lot hand them over in order to abuse them (by the way: can you even think to abuse pure spirits?). Lot refuses and offers in return his two virgin daughters! But the people of Sodom do not listen to reason and try to break down the door to get hold of the angels. The unfortunate malakhìm realizes the risky situation, so they take Lot, drags him into the house and gets rid of the attackers with a very strange action (19:11):

בסנורים	הכו
sanverìm-ba	*hikkù*
blindness-sudden-the-with	struck

They were struck with the sudden blindness.

And they struck "young and old", that is, everyone!
And, as the story continues, those men:

הפתח	למצא	וילאו
patàch-ha	*limtsò*	*jilù-va*
door-the	for-look-to	tired-got*[they]*-and

and they got tired to look for the door

In short, with some system that is not better described, *the two malakhìms*

dazzle the people in the crowd who are then unable to see, and are forced to give up trying to break through the door.
The two then urge Lot to take his family away from the city, stating that they are about to destroy Sodom.
The night is over and at dawn, the two malakhìms once more invite Lot to flee with his family, because they can no longer wait; the devastation is imminent.
The two messengers of the Lord - who we remember *stopped at Abraham's to explain to him the reasons why they had decided to* destroy this city - knowing that time is running out (*Gen* 18:22-32): tell Lot that the decision has been taken and must be accomplished with no more delay.
Then follow the events everyone knows: they flee, the destruction of cities occurs with "burning sulfur by-from Yahweh out of the heavens" (19:24), and Lot's wife becomes a pillar of salt after having violated the order not to stop and look back, etc.
So this is the real story of those events that official religion traditionally interprets as involving "spiritual" beings...
So many incongruities, so many difficulties, so many small daily actions supposedly meaningless to individuals without a body!
Actually, these "angels" walk, get tired and need rest, get dusty and are happy to wash themselves, eat even twice in one day, decide where to spend the night and defend against an aggression by using apparently "technological" means.
These angels/malakhìms recall the descriptions of the anunnaki/elohìms: Individuals whose difference from men are evident, who are provided with superior powers but not omnipotent, who are often vulnerable, attackable and, above all, subject to the normal daily physiological needs!

Tobit and the "wage earning" Angel

In this partial list of stories about the angels/malakhìms, we have decided to include the Book of *Tobit*, because it is the least known of the Old Testament.
This text is part of the Christian Bible (the Septuagint and Latin Vulgate), but has not been accepted by the Hebrew canon and is considered apocryphal by

Protestants. It has survived only in Greek based on an Aramaic version compiled in Judea around 200 BC and got unfortunately lost.
In 14 chapters it describes the story of the Jewish Tobit and his son Tobias, set in VIII-VII century BC.
We must immediately affirm that this writing, *The Book of Tobit*, is full of incongruences and *obvious errors*; it blurs the period of the Jews being exiled by the Assyrians, it confuses the names of the Assyrian kings, and it distorts geographical distances... It is no coincidence then that only Catholics consider it a book inspired by God, as they do for all the other texts of the Bible. But, since Catholics consider it inspired by God, we want to quote some of the features describing an "angel" of God, namely the messenger (*àgghelos*) who accompanies Young Tobias (*Tobit*) during his journey to Media.
Lacking the Hebrew or Aramaic versions we cannot show the usual literal translation, so we just quote the passages about the angel's characteristics and behavior.
This messenger of God is called Raphael, whose name in Hebrew, *Refaèl* (WA `f), meaning "*El* (god) has healed". He himself claims (*Tb* 12:15) to be one of the seven angels who have the opportunity to be directly before "god." To accompany Tobias on his journey to Rages, however, he uses a different name and chooses to be identified as Azariah, son of Ananias.
Let's examine the extracts that concern him, in which this messenger:

- Tells Tobias to be an Israelite in search of work (5:5)
- Claims to be able to guide him on his trip because he has been to Media several times, has crossed plains and mountains and, therefore, knows all roads (5-6:10)
- Agrees to accompany Tobias and receives a compensation of one drachma per day (5:15)
- Says that the journey is safe and they will return safe and sound (5:17)
- At the Tigris River he tells Tobias to catch a fish that had bitten the boy's foot and teaches him to use the gall, heart and liver as drugs to treat seizures and eye diseases (6:4-9)
- Is responsible for procuring a girl for Tobias to marry and organizes the wedding (6:10 et seq.)

- Carries out a mission on behalf of Tobias: with four servants he collects some money (9:1 et seq.)
- Using the fish gall he cures Tobias's fathers' blindness, removing the white spots (cataract) from his eyes (11:7 et seq.)
- Finally, he reveals his true identity as a Lord's messenger and he urges Tobias to write down what has happened and then ascends until the on-lookers can no longer see him (12:1-22).

Recalling what has been said, in the opening of this chapter, about the exegetes' descriptions of angelic features, we noted that some of them said that angels only "apparently" eat. Very likely, their consideration is inspired by the fact that Rafael himself tells Tobias' family that when they saw him eating, in fact, he "was not eating anything" (12:19).

The angel who does not eat "earthly food"...

Talking about angels who refuse to eat earthly food, in the book of *Judges*, we find the story of an angel (*malàkh*) who refuses to eat food prepared for him by the future parents of Samson, to whom he reveals that they are going to have a child destined to be consecrated to the Elohìms.
When the future father of Samson invites the messenger to stop and get food, the latter tells him (*Judges* 13.15 et seq.): "Even if I stay at your place, I will not eat your food" and invites him to instead offer it in sacrifice for Yahweh.
And after refusing to reveal his name, this malàkh ascends and disappears from their sight, terrifying them (*Judges* 13:20). "Levitation" of a spiritual being, or simply being much more technologically equipped, the malàkh takes off with an aircraft?

The Destroyer (exterminator)

We now have to make a note that will appear as a manifest to the reader who wants to master this information and will read all quoted texts: *malakhìms' presence often strikes fear and terror, it is rarely appeasing; and many of those who see them believe they will not survive the event.*
So we are very far from that poetic vision kindly describing angels as "beings of light", always "positive" apparitions, entities that, always and in any case, protect those who are entrusted to them. By contrast, they often convey messages of death, and when death is evaded, they are responsible for events that produce destruction and great suffering. These are figures that men would be better off *not* meeting.
In this regard, we will end this chapter by introducing the figure of the exterminating, or destroying angel.

The angel in Egypt

It is called "destroyer" and "exterminator" for the first time in Exodus 12:23. This scene is set in Egypt and the Jews are about to leave the country and move towards the Promised Land.

This "exterminator, destroyer" (*maschìt*, מַשְׁחִית) has mandated to hit and kill all Egyptian firstborns, sparing Jews' homes distinguished by the lamb blood.
Actually, the text does not allow understanding exactly whether this exterminator is sent by Yahweh or is Yahweh himself, but the author of the *Epistle to the Hebrews* included in the New Testament already recalls the episode and describes this figure as *o olothréuon*, "the destroyer" (11:28).

The siege of Sennacherìb

A second intervention of this malàkh is described in the second book of *Kings* that tells about the siege of Jerusalem by Sennacherib: We are in 701 BC and the Assyrian king is waging his campaign to conquest over the territories of

Palestine.
The biblical text says (*2Kings* 19:35)

> that night the malàkh of Yahweh went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning--there were all the dead bodies!

It seems that on this occasion the angel made use of an infestation of mice as confirmed by the Greek historian Herodotus (*Chronicles*, 2:141), who tells of a very similar event happened to the army of Sennacherib during a siege:

> rats gnawed the quivers, bow strings, and leather shield handles, thus disarming the military force, many fell.

The plague on Israel

A third intervention of this "Exterminating Angel" is narrated in the second book of *Samuel* that, in Chapter 24, describes a census ordered by King David. The census, however, was an act contrary to the Elohìms' will, who therefore hits the people with the plague. The text says - with the same "journalistic" accuracy we have already noted elsewhere - that it was the time of the barley harvest (*2Sam* 24:15) and that 70,000 men died in the territory between Dan and Beersheba. The angel then stretches out his hand toward Jerusalem to devastate it (24:16), but Yahweh feels pity for the people and orders the angel (*malàkh*) to stop.

The important fact is that *up to this point we* may think that the story is but a figurative representation of God's will, a sort of "personification of his will", but the verse 16 contains a surprising clarification:

היה	יהוה	ומלאך
haiàh	*Yahweh*	*malàkh-u*
was [he]	Yahweh	of-messenger-and

היבסי	הארונה	עמ-גרן
jebusì-ha	*Araunàh-ha*	*gorèn-im*
Jebusite-the	Araunàh	of-yard-at

And the messenger of Yahweh was at the yard of Araunàh the Jebusite.

Suddenly, then, *a story that could be read as a symbolic representation becomes concrete*, and precisely located in a common, unremarkable place, devoid of any value: the angel is in a barnyard! We also know that this yard is located on Mount Moriah, overlooking the ancient Jebusite settlement, which would later develop and become the city of Jerusalem, the capital of the kingdom of David.

Indeed, the story continues saying that David "saw" the malàkh in the act of hitting the people and asked "god" to spare him, since it (he) was not to blame for the census: he and his family, in fact, were the responsible ones.

Thus, the king of Israel receives the order to erect an altar right in that barnyard! And *the historicity of the story goes on* to describe David ascending Mount Moriah accompanied by courtiers; Araunàh, the land owner, "leans over" (24:20), sees and joins the parade. David buys the land and the animals for 50 silver shekels, and builds the altar as he had been ordered.

And the scourge ceases...

The story is also narrated in the first book of *Chronicles*, that even adds some details (1Chr 21:7 et seq.): The malàkh stood by the barnyard of Araunàh the Jebusite; David "looks up" and sees him standing "between earth and sky"; when David goes to Araunàh, he was "threshing the wheat" and sees him and the malàkh; Araunàh's children, terrified, hide while the farmer approaches David.

The last verse of Chapter 21 also affirms that after these events, David wanted to consult Yahweh in his home on the hill of Gabaon, but did not dare go there because he was still terrified by the sight of the malàkh!

Brief and “concrete” conclusion

So we find real, tangible, concrete descriptions, not only within the detailed scene narrative, but also in the contextualization of the events' periods, in the geographical and space location, and also within the description of the psychological aftermaths which persisted through time.
Once again we find that MALAKHÌMS and ANUNNAKIS are definitely similar!

5

(*kevód*/*kabód*)

The glory of God

We must say that the glory of God is a concept not easily understood; it has several meanings related to each other, but that are also interdependent.
The כבד is the Hebrew term alternately readable as either *kevòd/kebòd* or *kavòd/kabòd*. It derives from a verb indicating the concepts of "to be relevant, to have importance, to be honored, or to be tough."
The adjective *kabèd* identifies what is "heavy, grievous, difficult, important, honored", but also "insensitive" (hard-hearted).
Greeks have translated this term with the word *doxa*, which in turn has been translated in the modern languages with "glory".

The translation of this term has always been influenced by a divinity representation that, as we have seen, does not correspond at all to the Elohìms description in the Old Testament. *Elohìm(s) were in fact anything but spiritual beings! The fanciful theological elaboration has totally twisted the meaning of the term* in order to make it the representation of deity immanence and make it parallel with the concept of "sanctity". Here the translation of the concept of "glory" means something quite different. This change in meaning is due to the need felt by theologians to find a way to reconcile the term *kevòd* with the idea of God they have *artificially elaborated*.

In fact, the root consonant כבד refers very clearly to the concepts of being "heavy, tough, strong": "strength" and "weight" are thus two key aspects inherent to this term and fundamental to all words with this root. By extension, to be powerful also indicates being rich and, therefore, honored.

In other words, the meanings of "weight" and "honor" were interpreted as attributes of God seen as a spiritual and transcendent entity capable of becoming immanent when he chooses to reveal his presence to the faithful people.

Let's look at the passages of the Old Testament that tell about this "glory" - and the way it manifests in man. *According to the representation of ANUNNAKI/ELOHÌMS in the Bible: individuals of flesh and bones, material creators of the human species, with which they kept on having relationships.*

Of course, we must not forget that, if this hypothesis is as valid as we think, *there was not an equal relationship between the two species*. Even if man was created "with resemblance" to the Elohìms and "with their image", we must remember that *the latter were individuals whose power and importance were much more superior to the Adàms'.* In short, it was about a balance of power regulated by a pact of coexistence in which one of the parties was, undoubtedly, the stronger party.

Therefore, the latter had "weight" and his weight was duly recognized and honored. Man, in his weakness, could not do otherwise.

The Covenant

It's useful and interesting to recall that the *expression "Old Testament" indicates a Covenant, the old one, an agreement between an Elohìm who proposed it and a people that accepted it.*

What is never sufficiently emphasized is that the people could choose to *not* subscribe to this covenant, they had no obligation to accept it.

All commitments are born only *after a second party acceptance.* In short, the *Jews did not have the idea of God as a transcendent and unique entity*, and therefore the relationship with him was not perceived as ineluctable; in other words, they could refuse any contract or commitment which was presented to them. The whole history of Israel is full of betrayals, abandonment, cults dedicated to other deities, also called *Elohìms*, all concrete, all present like the Elohìm leading Israel and with whom there had been this alliance. The Jews would serve him and he would help them conquer the land and become a nation.

The same Elohìm repeatedly calls himself jealous, and we wonder: how can one be jealous of a partner if there are no rivals in the relationship?

The covenant, or pact, provides for an exchange, a giving and a receiving which only involves the two parties, at the expense of the people who were not included in this absolutely concrete and human alliance. The covenant provided for the exclusion of outsiders, even their total annihilation if necessary in order to achieve the goals common to both Elohìm and Israelites: to conquer and govern over a territory.

After the first part of the conquest of Canaan, Joshua asks the people to freely choose whether to continue to serve the Elohìm who was guiding them, or to serve *other* Elohìms, all of which were real, present, concrete and who provided potential places of worship and service. Only *after* the people had confirmed their choice to serve the same Elohìm who was called *Yahweh* the covenant and commitments were confirmed. This contract, The Covenant, had severe consequences if the agreement was broken.

The choice was again absolutely *free*: there are no doubts nor any need for interpretation in the text that tells us about the episode.
All this is clearly written in Chapter 24 of the Book of *Joshua*, verses 14-25. A highly significant and little-known story, underlining the *concrete materiality* of the facts, in contrast with our traditional vision of the people of Israel and their relationship with God.

In accordance with the concreteness characterizing our journey, we will now examine the passage of the *Pentateuch* in which the kevód arrives in a special, original, extraordinarily- concrete, and absolutely amazing way. It is the book of *Exodus*, Chapter 33. Moses and his people were wandering in the desert and, at each resting place, Moses took the conference tent, or meeting place, and pitched it outside the camp, in fact the text specifies - "far away from the camp" (v. 7). Then whoever wanted to meet the Elohìm had to reach this meeting place that was *outside* the camp.
The text underscores that the tent is away from the camp. *Throughout the pilgrimage to the Promised Land, a column of smoke/clouds that, overnight, became a pillar of fire led the people* and when Moses wished to confer with the Elohìm he approached the meeting tent, entered it and (*Exodus* 33.9):

וְעָמַד	הֶעָנָן	עַמּוּד	יָרַד
amàd-ve	*anàn-he*	*ammùd*	*jéred*
stood-and	cloud-the	of-column	descended

עִם-מֹשֶׁה	וְדִבֶּר	הָאֹהֶל	פֶּתַח
Moscè-im	*dibbèr-ve*	*ohèl-ha*	*petàch*
Moses-with	spoke-and	tent-the	of-opening-the-at

The Column of cloud descended and stood at the opening of the tent and

spoke with Moses

Thus the pillar of cloud made a descent and always took the same specific position.
That this was *not* a strange sort of vision or imaginative representation, made up in order to impress, is clear as day. It was, in fact, a real description, consistent with the rest of the story, in which all narrative characteristics are aimed at describing in detail what was happening, without neglecting any details.
In the next verse it is said

הענן	את-עמוד	כל-העם	וראה
anàn-he	*ammùd-et*	*am-ha-kol*	*raàh-ve*
cloud-the	of-column	people-the-all	saw-and

האהל	פתח	עמד
ohèl-ha	*petàch*	*omèd*
tent-the	of-opening	*[the at]* being

And all the people saw the column of cloud at the opening of the tent.

At this sight the people would stand up and then prostrate, each one close by his own tent. Clearly, at this conference place outside the tent, something reserved only for Moses happened. The others could watch only from a distance, without approaching.
On these occasions, Moses spoke to the Elohìm who had descended in the tent. It was an utterly conventional, normal interview - the narrator clarifies – and indeed the two communicated (*Exodus* 33:11):

כאֹשר	אל-פנים	פנים
ascèr-ka	*panìm-el*	*panìm*
like as	face-to	face

אל-רעהו	איׁש	ידבר
u-rehé-el	*isc*	*jedabbèr*
his-neighbour-to	man	(would talk) talk

face to face as a man talks (would talk) to his neighbor

Then, there is the concrete wording that this Elohìm used to move with "something" that by day was as shrouded in the steam and at night was visible from the fire it produced. Once on the ground, the Elohim had regular colloquial meetings with Moses. But what was this "something" that was used to move?

The kevòd

The story of the meetings and talks between Moses and the Elohìm continues by expressing Moses' doubts: This "god" gave Moses neither sufficient guarantees nor certainties. Then Moses actually asks him to lead the people on the way to the Promised Land and stresses that everyone needs to see very clearly that the Elohìm is with them, otherwise there is no distinction between these people and any others. The "divine" presence must be clearly visible.

The Elohìm understands the situation, agrees and promises that he will do what Moses demands.
Despite this promise, Moses then asks to see and touch the kevòd.
So he asks him (*Exodus* 33:18):

הראני	נא	את-כבדך
i-haran	*na*	*cha-kevodé-et*
me-to-see-let	(please) on	your-kevòd

(Please) let me see what is on your kevod.

Therefore, Moses wants proof and asks the Elohìm, since he is making promises of conquest, to see something that attests his physical presence. Moses needs some guarantees, he wants to talk to his people advisedly. If he is to convince or urge them to follow *this* Elohìm, instead of any *others*, he wants to be sure of what he is saying.
This Elohìm understands the need and agrees with Moses' request, but *warns him that what it is about to occur is extremely dangerous: it can also cause his death. Virtually, the "glory of God" that Moses asks to see...can kill a man!*
This means that the glorious manifestation of divinity is potentially lethal!
Does the outcome of spiritual transcendence kill!? Isn't God able to control his power, we question? Obviously not!
This event cannot be dispensed or otherwise filtered, the Elohìm can only provide guidance to control the effects of his "glory", offset consequences, but not undo or mitigate them in advance: this "glory" necessarily acts with all its deadly power.
If you think that *kevód/kabód* is usually translated as "glory" - which is a very abstract concept, a kind of theological category not easily definable - it becomes difficult to understand why the Elohìm prepares the event of "manifestation" by giving Moses a series of operational guidelines and practices, very clearly and exclusively aimed at physically safeguarding him.

Instead, this is exactly what happens: the Elohìm gives Moses some practical guidelines, and precise precautions.

After telling Moses he cannot "look in front" of it (stand before it?) because he would die, he adds a piece of advice, practical guidance (*Ex* 33:21):

אתי	מקום	הנה
i-it	*maqòm*	*hinnéh*
me-to-close	place	*[a is]* here

	על-הצור	ונצבת
	tsùr-ha-al	*nitsàvta-ve*
	rock-the-(against) up	stand will you-and

Here is a place close to me and you will stand up (against) the Rock

The indication is so colloquial and concrete as it seems we are watching the scene and the gesture of the arm indicating that very place; a sort of saying "stay here and try to keep firmly in place".
Apparently, this measure did not seem sufficient, considered that the Elohìm adds a further recommendation (*Ex* 33:22):

כבדי		בעבר
ì-kevod		*avòr-ba*
my-kevòd		(passes by) cross-(when) in

הצור	בנקרת	ושׂמתיך
tsùr-ha	*niqràt-be*	*cha-samtì-ve*
rock-the-of	cleft-in	you-put will I-and

עליך	כפי	ושכתי
cha-ale	*ì-kap*	*ì-sakkot-ve*
you-to-on	my-(?cleft) palm	cover will I-and

עד-עברי
ì-avr-ad
I-(pass by) through go-until

And when my kevòd passes by I will put you in the cleft of the rock and I will cover you with my palm until I have passed by.

We now wonder:

- What might this "glory" be that could only be seen from the back but not directly?
- What was, then, passing by Moses so dangerous as to require a special protection?
- How could the Elohìm protect Moses with the palm of his hand while it was passing by?

Several versions of the Bible contain this meaning that the Catholic tradition has now accepted, but this *passive acceptance* brings the difficulty that the questions themselves highlight. Indeed, it is difficult to find an explanation if one keeps thinking that the "Glory of God" was something *transcendent*!

The solution is in fact possible when presented in the light of what we are trying to demonstrate: the *concreteness* of the described event.

It should be recalled that shortly before the Elohìm uses the expression "a place nearby me" and shows Moses a cleft that evidently was placed "nearby him" and that would provide him with protection.

The word *kaf* (כף)- hence the expression כפי ("capì") ("*kap-ì*") of the aforementioned verse - also indicates a "cavity" as the palm of the hollow hand; this is not all, another meaning of the root *kaf* (כף) is "rock." Its meaning in Hebrew is borrowed from Aramaic. Therefore we can suppose to

overcome the traditional interpretative difficulties thinking that the Elohìm advises Moses to remain in the "cleft" of the rock and that he will "repair, cover" the cavity while passing.
Summarizing, *Yahweh agrees to show the kevód in action and, to do so without producing irreversible consequences for Moses, he orders him to take cover in the cleft of the rocks.*
Moreover, *after* this experience, followed by the delivery of the Tablets of the Law, Moses has his face flushed, as burned, requiring to be constantly covered by a veil, which is only removed when he enters the tent before the Elohìm (*Exodus* 34:29 et seq.).

- What has happened?!
- Was he exposed to a powerful source of energy?
- Was he hit by a radiation, such as a solar one, that produces burns?

These effects, however, do *not* seem so strange if one considers that *Exodus* 24:15-17 says that when Moses climbs the mountain, the Elohìm's "kevód" stays on the top, producing a cloud covering it:

וַיְכַס	הֶעָנָן	אֶת-הָהָר
iièkhas-va	*anàn-he*	*ar-ha-et*
covered-and	cloud-the	mountain-the

and the cloud covered the mountain

Verse 16 contains an important clarification:

וַיִּשְׁכֹּן	כְּבוֹד-יְהוָה	עַל-הַר
iisckòn-va	*Yahweh-kevòd*	*ar-al*
installed-and	Yahweh-of-kevód	mountain *[the]*-on

and the kevód of Yahweh installed on the mountain

This verb “installed” indicates the very act of “settling” in order to abide, dwell: with this same meaning the verb recurs several times in other passages of the Old Testament, and here the verb expresses the very act of placing, settling, and then abiding on the mountain! *It seems to see an aircraft landing with great visual and spectacular effects*, actually:

יהוה	כבוד	ומראה
Yahweh	*kevòd*	*marè-e*
Yahweh	of-kevòd	of-view-and

ההר	בראש	אכלת	כאש
ar-ha	*rosc-be*	*okhélet*	*esc-ke*
mount-the	of-top-on	devouring	fire-like

and view of kevód of Yahweh [was] like devouring fire on top of the mount

This is what the Israelites did see from below: The kevód appeared as fire or as a cloud; and the Elohìm usually called Moses from the middle of this “cloud” in which Moses then entered. Therefore, this is a description of a *concrete* and evident physical event; a phenomenon taking place before everyone's *eyes*, and observable even from the valley below! Particularly impressive is the so-called “theophany” or “appearance of god” described in Chapter 19, when the Elohìm manifests on the mountain along with seemingly terrifying phenomena: Thunder, flashes of light, and a loud and prolonged sound similar to a trumpet. On that occasion, before the Israelites' terrified eyes, Mount Sinai (*Exodus* 19:18):

אשר	מפני	כלו	עשן
ascèr	*pené-mi*	*ò-kull*	*asciàn*
that (because)	of faces-from	it-all	smoked

באש	יהוה	עליו	ירד
esc-ba	*Yahweh*	*aw-al*	*jaràd*
fire-the-in	Yahweh	it-on	descended

it smoked from all faces (because) Yahweh descended on it in fire

These descriptions are too detailed to be interpreted as "visions" or memories of atmospheric phenomena (which nomads were certainly used to!); nor can it be interpreted as a naive desire to make up some form of appearance aimed at amazing the reader: religious literature has done much more in this sense.
Here we are reading about extraordinary events witnessed by an entire group of people. This was a specific phenomenon, absolutely new to the ordinary experience of those people, consisting of images, sounds and situations that, if for a moment we get rid of prejudices and freely follow the current thinking and knowledge - *are caused by the presence of "something" that manifested very powerfully.*
Indeed, the term kevód does identify this: *what is heavy and strong*. Today, *kavéd* (adjective) could be an airplane, a tank, a ship, an elephant...perhaps just the travelling machines used by the anunnaki/elohìms?!

"Glorious" assumptions, and conclusions

One of the most important Jewish scholars, Rashi of Troyes (tenth century AD). Commenting on the book of *Genesis*, he depicted a very realistic figure of the "Throne of Glory of Yahweh" when he said that in origin...

> it was suspended in the air and hovered over the face of the waters like a dove is suspended above its nest, and obeyed his command.

This Jewish commentator also said that the "glory" was something external from God, an instrument God commanded and used to move (doesn't it seem to describe the control panel of a flying object ?...). Perhaps this realism was the reason why this passage was included among those which could/must be read and explained by a teacher only to those students deemed able to understand and accept them. We then would define it an initiatory or esoteric piece, reserved for a few.

It must be said that this device still keeps its validity today:

- How many could peacefully accept the idea that God was *in fact* an ET that travelled on flying machines?
- How many would instinctively rebel against such an unacceptable claim?

By contrast, the entire history of the traditional commentators - that stubbornly refuse this hypothesis – give accounts of the enormous difficulties in understanding and describing the "kevód" in terms of spirituality and transcendence.

Not knowing how to re-interpret this evidence, and not wanting to simply accept the evidence of a story, they have been forced to introduce complex concepts. Of the "Glory of God" they have said and have written that:

- it is like a multi-faceted diamond that refracts light in various ways and degrees;
- it is a difficult concept to be analyzed;
- it is a theological category;
- its many possible meanings help us to understand something of the mystery of God;
- it denotes the revelation of God's being, nature and presence;
- it is not an impersonal physical phenomenon separate from Him, but his personal manifestation to men;
- it is the manifestation of divine transcendence;
- it is the saving power of God;
- it is the revelation of how he wants to be known;

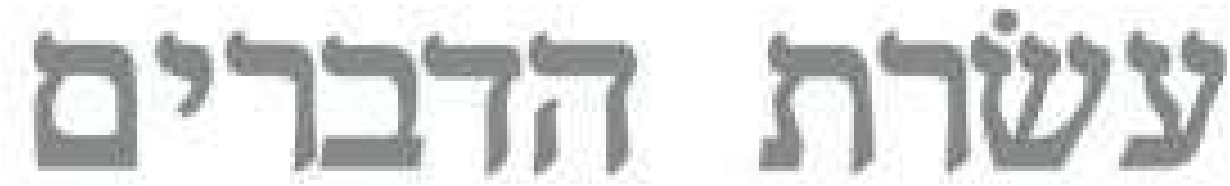
- His glory is his right to rule by virtue of his being God;
- the glory of God descended on earth to enlighten the people darkened by the cloud of Satan;
- God's glory is something that transcends the short space of our stay on earth ...

... and so on!

As you can see, when driven by prejudice and out of necessity, these scholars must give free rein to imagination, and *use the issues that best respond to their own personal need to represent the divine.*

It seems to us *much easier* to think that whomever wrote the texts has transposed on paper the story of real physical phenomena, repeatedly witnessed by hundreds, or thousands of people; and then handed down over time, at least in its substantial aspects, albeit with all variations that oral transmission inevitably produces.

6



(*devarím-ha asèret*)

The “Ten Commandments”

The previous chapter pointed out that the story of kevód is related to the period in which Moses was a regular visitor to the mountain where the Elohìm used to dwell.
In the same context, belongs the story of the delivery of the Tablets of the Law, which we know as the “Ten Commandments” or “Decalogue”.
In these passages we'll see that the Elohìm's concreteness is very different from the figure of a “god” that looks after the man conceived in his wholeness of body and soul. We'll find out that confusion is often generated, whether intentional or accidental, between a number of directions given by the Elohìm and the laws he calls for as the foundation of the covenant he has contracted with his chosen people (cf. *Ex* 34:27).
The Hebrew expression with which these laws are defined is עשׂרת הדברים (*devarìm-ha asèret*, “ten-of the-words”) and are always clearly identified as those that “God wrote on stone” (*Ex* 34:28; *Dt* 4:13 and 10:4).
Therefore, these ten words are the foundation of the entire Jewish and Christian religions, the latter being a direct subsidiary of the former.

- Are these ten words to which the Elohìm explicitly refers, *the very same*

as we know?

- When we think about the rules at the basis of Judaism, are we thinking of these *same rules*?

Centuries of litigations have opposed commentators such as Origen, Philo of Alexandria, Josephus, and the Church Fathers; who unified all indications as opposed to those who differentiated them. This in turn made them joint or separated commandments, for instance, not coveting the neighbours' wife and belongings, idol making, and dedicated cult.

The traditional Decalogue is the following:

1. I am the Lord your God, you shall have no other gods before me.
2. You shall not take the name of the Lord in vain.
3. Remember the Sabbath and keep it holy.
4. Honor your father and mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet anything that belongs to your neighbor.

This is the most popular version, which was also made more *understandable*, to preserve it and to achieve an effective mnemonic transmission.

Catechism of the Catholic Church

Before moving on to examine the requirements that the Elohìm actually meant as mandatory and fundamental to the Covenant with his people, let's take note of what the Catechism of the Catholic Church writes today:[23]

Art 2057: [...] the “ten words” point out the conditions of a life freed from the slavery of sin. The Decalogue is a path of life...

Art 2059: The “ten words” are pronounced by God in the midst of a theophany [...] They belong to God's revelation of himself and his glory. The gift of the Commandments is the gift of God himself and his holy will. In

making his will known, God reveals himself to his people.
Art 2061: The Commandments take on their full meaning within the covenant. According to Scripture, man's moral life has all its meaning in and through the covenant.
Art 2062: [...] the commandments express the implications of belonging to God through the establishment of the covenant. Moral existence is a *response* to the Lord's loving initiative. It is the acknowledgement and homage given to God and a worship of thanksgiving. It is cooperation with the plan God pursues in history.
Art 2064: In fidelity to Scripture and in conformity with the example of Jesus, the tradition of the Church has acknowledged the primordial importance and significance of the Decalogue.
Art 2065: Ever since St. Augustine, the Ten Commandments have occupied a predominant place in the catechesis of baptismal candidates and the faithful...
Art 2066: The division and numbering of the Commandments have varied in the course of history. The present catechism follows the division of the Commandments established by St. Augustine, which has become traditional in the Catholic Church. It is also that of the Lutheran confessions. The Greek Fathers worked out a slightly different division, which is found in the Orthodox Churches and Reformed communities.
Art 2067: The Ten Commandments state what is required for the love of God and love of neighbor. The first three concern love of God, and the other seven love of neighbor.
Art 2068: The Council of Trent teaches that the Ten Commandments are obligatory for Christians and that the justified man is still bound to keep them (17); the Second Vatican Council confirms: “The bishops, successors of the apostles, receive from the Lord . . . the mission of teaching all peoples, and of preaching the Gospel to every creature, so that all men may attain salvation through faith, Baptism and the observance of the Commandments.” (18)

Now let's get back to our basic questions:

- Are the ten words the Elohìm explicitly referred to *the very same* as the religious doctrines know and onto which they claim to be based?
- Does religious view, demanding a certain type of ethical requirements, reflect the needs expressed by the Elohìm and written on the stone, fundamental to the Alliance?
- Are the Elohìm and the Christian religion giving *the same importance to the same concepts*?

Let us continue our literal analysis of the Bible text.

We are on the mountain with Moses and *take note of a first list of precepts* that the Elohìm gives to him, as he acts as spokesman to the people.

In *Exodus* 20:2-17 we have a number of "generic" indications, as the Elohìm does not give them any special emphasis:

- «I am Yahweh, your Elohìm».
- «you shall not have any other *gods* (Elohìms) - *plural* in the text! - before me»
- «You shall not make idols».
- «You shall not bow down to the other Elohìms for I am a *jealous* God»: is it possible to be jealous of a competitor "who does not exist", we've been asking? Evidently there were other Elohìms who attracted the people's attention, as shown in the history of the conquest of the Promised Land.
- «You will not use in vain the name of Yahweh, your Elohìm»: so, there *were more Elohìms, with different names*.
- «Remember the Sabbath day, to keep it holy […] the seventh day […] you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor the stranger who is within your gates».
- «Honor your father and your mother».
- «You shall not murder».
- «You shall not commit adultery». Here there is no trace of the "*impure thoughts*" mentioned in the traditional Decalogue...
- «You shall not steal».
- «You shall not bear false witness against your neighbor».

- «You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's».

Then, other requirements follow on how to build the altar for Sacrifices, as well as a number of legal indications about what penalties should be imposed according to the various crimes such as murder, damages against persons, against property. Also included are a number of directions needed in order to achieve a civil society.

We want to underscore that *there is no hint here to the Tablets of Stone*, there is no evidence to show any particular importance of their instructions, and above all we never see the *definition known as the "ten words"*, which seems to identify the Alliance of the fundamental rules!

The Tablets of Stone make their appearance later. In Chapters 21 to 31, Yahweh provides us with guidelines to build the sanctuary: the tent, the elements of the decor, the furnishing, the altars, the fence, the priests' garments and their consecration, and also directions to the craftsmen who had attended the whole service.

Finally, Yahweh emphasizes once more the importance of the Sabbath, the rest from any work: A precept to observe at all costs, with a punishment that carries the death penalty!

Immediately afterwards, verse 18 of chapter 31 says that, after speaking, he gave Moses:

שׁני	לחת	העדת
scené	*luchòt*	*edùt-ha*
of-two	of-tables	deposition-the

לחת	אבן	כתבים
luchòt	*éven*	*ketuvìm*
of-tables	stone	written (been)-having

אלהים	באצבע	
Elohìm	*etsbà-be*	
Elohìm	of-finger-with	

the two tables of the deposition, tables of stone having been written with finger of Elohìm.

The Bible however says nothing about their content; so for the moment, we don't know anything about the main elements of the demands that Elohìm had given to Moses on the mount.
Of course, these Tables of Stone could not contain *the whole* set of requirements described in the eleven chapters we have summarized here.
What we know is that Moses descended from the mountain holding them and did not know yet that meanwhile *the people had begun to worship another Elohìm*! They had built a golden calf (an Egyptian idol) thus demonstrating that Yahweh's jealousy was actually justified. Angered by this betrayal, Moses then smashed the tables and broke them! Evidently, he must have known he could obtain a replacement, because we can not think that a man could take the liberty of destroying a divine, unique and irreplaceable gift. Then the dialogue with the Elohìm goes on and it is in this moment that he shows his "kevód", as we described it in the previous chapter.
Immediately afterward (34:1) the Elohìm orders Moses:

לחת	שני	פסל-לך
luchòt	*scené*	*chà-le-pesàl*
of-tables	of-two	you*[-rself]*-for-(carve) cut

וכתבתי	כראשׁנים	אבנים
katàvti-ve	*riscionìm-ka*	*avanìm*
write will *[I]*-and	ones first-the-like	stones

אשׁר	את-הדברים	על-הלחת
ascèr	*devarìm-ha-et*	*luchòt-ha-al*
that	words-the	tables-the-on

הראשׁנים	על-הלחת	היו
riscionìm-ha	*luchòt-ha-al*	*hajiù*
ones-first-the	tables-the-on	were

	שׁברת	אשׁר
	scibbartà	*ascèr*
	broke-you	that

Cut (carve) for you (yourself) two tables of stones like the first ones and I will write

Strangely, Yahweh does not get angry with Moses for his rash act; the breaking of the Tablets is clearly not an issue worth dwelling on. Once they are broken, he says very simply how to obtain two new tablets whereon he will rewrite what he had already written the first time. Moses goes back to the mountain early in the morning bringing the new tablets and Yahweh gives a number of directions preceded by the renewal of the Covenant (cf. *Ex* 34:10-26). Essentially, it says: "Behold, I am making a covenant with you. Before all your people I will do wonders...I will drive out enemies before you."
And then he commands that Moses observes what he orders, that is:

- «You shall not make a covenant with the people of this land»;
- «Break down their altars, break their images, and cut down their groves, and do not worship their gods»;
- «You shall not take of this land daughters for your sons»;
- «You shall not make for yourself any gods of cast metal»;
- «You shall keep the Feast of Unleavened Bread in the month Abib»; (the first month of the Hebrew year)
- «His are all the male firstborns; all firstborns of your sons you shall redeem with gifts»;
- «You shall observe the Sabbath after working for six days»;
- «You shall observe the Feast of Weeks“ (harvest, year's end ingathering...)»;
- «Three times in the year shall all your males appear before the Elohìm»;
- «You shall not offer the blood of my sacrifice with anything leavened, or let the sacrifice of the Feast of Passover remain until the morning»;
- «The best of the first fruits of your ground you shall bring to the house of the Lord»;
- «You shall not boil a young goat in its mother's milk»;

After listing these detailed precepts, the Elohìm said to Moses (verse 27):

כתו-לך	את-הדברים	האלה
khà-le-ketàv	*devarìm-ha-et*	*ellé-ha*
you-for-write	words-the	these-the

כי	על-פי	הדברים	האלה
ki	*pi-al*	*devarìm-ha*	*ellé-ha*
since	of-mouth-on	words-the	these-the

ואת-ישׂראל	ברית	אתך	כרתי
Israèl-et-ve	*berìt*	*khà-it*	*karàtti*
Israel-with-and	alliance	you-with	made-have *[I]*

Write by yourself these words since pronouncing these words I have made an alliance with you and with Israel

So we now have a clear indication that *these are the words that Yahweh made Moses write on the Tablets because they are fundamental for the new Alliance.*
So the "Decalogue", or "Ten Commandments" was taken by dictation; by the declarations from the Elohim to Moses. A Decalogue *with very little spirituality*, but definitely aimed at establishing and maintaining a *contractual relationship*: in other words, "I do something for you if you do something for me."
It was a practical handbook pointed at safeguarding the people's health from the extremely precarious hygienic conditions. Accordingly, the "Commandments" formally written on the tablets ended with the prescription "you shall not boil a young goat in its mother's milk!"
It certainly was a major prescription because it is given *even three times* in the Torah (cf. *Deuteronomy* 14:21; *Exodus* 23:19 and 34:26) by always using the same formula.
Was it dictated by a knowledge that we have lost or was it motivated by the fact that some viral diseases are indeed transmitted through the goat colostrums and females' milk?
We must underline here that the concept of "pure food" was indicated by a term that – *well before* defining something "sacred" – meant what is *koshèr*, that is "suitable" for being eaten...
This prohibition might also be re-emphasized to certain current dietary indications, which suggest that the people are not to consume protein of different origins contemporarily. Perhaps, in accordance with Maimonides

explanation (XII century AD), this prohibition could have its' basis in the fact that this was a rite practiced by idolaters, and therefore must die with the birth of the people of Israel.
In any case, whatever the real explanation was, this prescription was included in the Tablets of the Law, those clearly written by the Elohìm's direct order.
How far this is from the Ten Commandments of the Christian tradition!

In order to get a clear difference, following is a synoptic summary of the two lists:

- In the left column there are the "words" that Yahweh has *expressly* written in the Tablets and in the right column we read the Ten Commandments that religious tradition claims were written in those same Tablets.

• «You shall not make a covenant with the people of this land, you shall break down their altars, groves, images, and worship no other gods» • «You shall not take this land's daughters for your sons» • «You shall not make god of cast metal» • «You shall keep the Feast of Unleavened Bread in the month of Abib» • «His are all the male firstborns; all firstborns of your sons you shall redeem with gifts» • «You shall observe the Sabbath after working for six days» • «You shall observe the Feast of Weeks» (harvest, year's end ingathering...) • «Three times a year shall all your males appear before the Elohìm» • «You shall not offer the blood of my sacrifice with anything leavened, or let the sacrifice of the Feast of the Passover remain until the morning» • «The best firstfruits of your land you shall bring to the house of the Lord» • «You shall not boil a young goat in its mother's milk»	• «I am Yahweh, your Elohìm: You shall have no other god before me» • «You shall not take the name of God in vain» • «Remember the Sabbath day, keep it holy» • «Honour your father and your mother» • «You shall not murder» • «You shall not have impure thoughts» (adultery)» • «You shall not steal» • «You shall not bear false witness» • «You shall not covet your neighbour's wife» • «You shall not covet your neighbour's belongings»

In short: *two completely different lists!*
We also wonder:

- Could the left column's requirements ever *be used to create a religion like Christianity*? The answer is simple: *absolutely not*!

In fact, if we examine the "words" (הדברים) that the Elohìm has included in the Tablets of the Law as the Alliance's fundamentals, *we realize that this pact has very practical basis; it is founded on rules that have very little to do with ethics as commonly understood*. For instance, there are no rules about murder, nor respect of the neighbor's belongings and wife. Ultimately, this Alliance is *a normal handbook establishing the rules of a relationship between two parties*, one of which is undoubtedly the strong one (the ELOHÌM/ANUNNAKI called *Yahweh*) whereas the other is weaker; an emerging people, with the desperate need for support in its attempt to conquer a territory to inhabit.

The inevitable conclusion

We can only acknowledge how much *the founders of Christianity* have upset the *commandments' order of importance*. Since they wanted to create a religion, they had to ascribe those commandments as fundamental (written on the stone)and to consider them useful to their purpose. On the other hand, the Elohìm considered the other commandments as fundamental and with much more concrete *obligations* which could not be used to build a religious system as it is commonly understood.
It is sufficient to read through the two lists to understand the basic difference, due to the fact that the Elohìm did *not* mean to create a religion, which, by contrast, was the purpose of those who have *artificially* created the texts.
His purpose was quite different, in fact: *he wanted to establish a covenant with the people who had to serve him in exchange for the conquest and possession of a territory into which they could settle.*

The founders of Christianity, we might conclude, have *deliberately concealed* the Elohìm's purpose, replacing it with theirs.
Actually, it is only by consequence of this transposition that Archbishop Ravasi (President of the Vatican Pontifical Council for Culture), in his book *500 Curiosities on Faith*,[24] can write:

> the Decalogue is, however, as Luther himself said, the best mirror where to look up what you're missing and what you need to bee seeking.

The “true” Decalogue would not fit with such a statement.

[23] The quotations are from the "Section Two - The Ten Commandments."

[24] Mondadori, Milan 2009.

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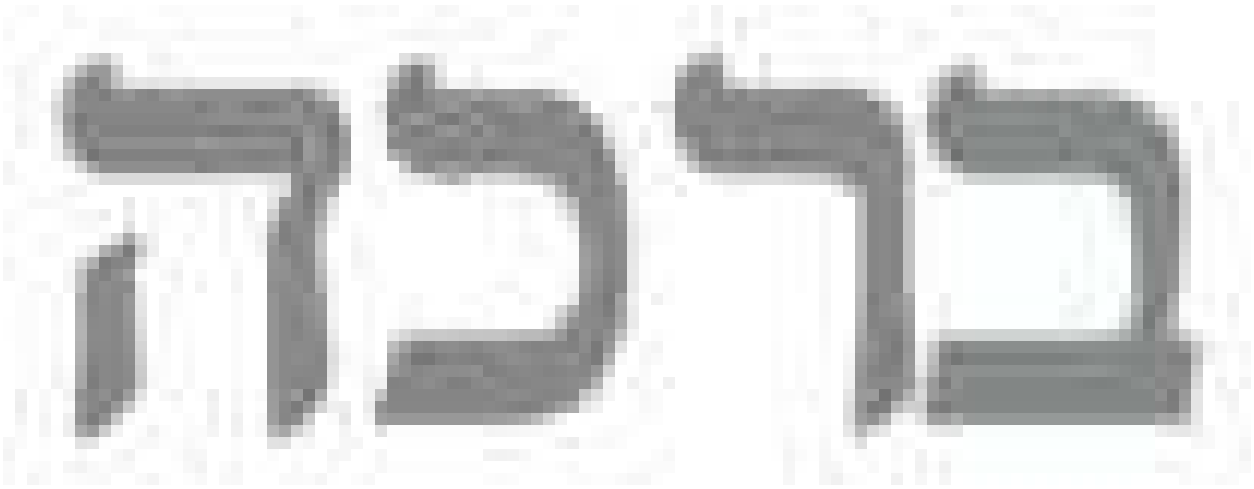


(*berakháh*)

The “Blessing”

We have examined the possible *concrete* meaning of a specific term which instead is traditionally assigned a spiritual value: the “kevòd”. Such a shift in value has occurred in relation to the term for “blessing”.
Within both Western and Eastern contemporary culture, the concept of “the blessing” invokes a set of gestures, formulas or rituals through which one invokes the protection of some supernatural, extraordinary force such as God , deities, spirits, entities and/or energies of various kinds.
Some examples of conveying “blessings” are thought to be the laying on of hands, drawing gestures and figures in the air, and the pronunciation of spiritual, magical or shamanic words containing value or power.
Above all, we know very well the most popular and superstitious aspects

associated with these practices.
In the ancient Semitic culture *there was nothing of this*; before revising this process as one of spiritual orders, "*the blessing"* (*berakhàh*, ברכה) *was something real, material, objectively existing and verifiable; it was a concept expressing concreteness and referring to actions that had direct effects – not magical! – over its recipient.*
Bestowing "The blessing" was a real task, which produced direct and immediate results.
This concrete aspect *perfectly matches with the vision, we are introducing here, of very material "gods", creators of flesh and bones just like their creatures.*
This concept of "berakhàh" is very well documented by various passages in Old Testamentary books that tell the story of the Jewish people and their relationship with what we call "deity."
Each time we read of a blessing in the oldest books of the Bible, this is accompanied, preceded or followed by a sort of explanation. *Essentially, it always contains the concrete content, it always explains what that blessing refers to, in which way, and especially for what purpose a person, a territory, an army or a people are blessed.*

We note that the blessings do not relate to the soul, the spirit of the man, his alleged divine element, or his afterlife.
All these concepts are completely absent from the original parts of the Old Testament, which in fact deals with the earthly *events* of people who had contracted an alliance with *an* Elohìm.
Indeed, the blessings were about land productivity, animals' fertility, human labor, women's fertility, or winning a battle.
Here are a few examples:

- In *Genesis* (1:22), after creating fish and birds, the Elohìm blesses the animals to be fruitful, able to multiply and so to replenish the land and the seas.
- In *Genesis* (26:3-4) Isaac decides to leave the country hit by famine and plans to go down to Egypt to seek for food for himself and his people.

Yahweh tells him not to go there, but to camp in the region that he himself will show him, and promises: "I will bless you because I will give you and your offspring all this land."

- In *Deuteronomy* (28:2 et seq.) we find further evidence of this direct and exclusive connection between the blessing and material prosperity: "Blessed is the fruit of thy womb, [...] the fruit of thy land shall be blessed in your barns and in any undertaking of your hands [...] God will make you abound in goods as children [...]abundant will be the breeding of your herds and the young of the flock [...] God will put your enemies at your feet [...] the basket and the cupboard will be blessed [...] you will loan, but won't borrow."

Likewise, *also the "curse" has only material implications*: plague, fever, wasting, inflammation, dryness, drought, rust, pallor...
In short, concrete is the blessing and concrete is its opposite: *There is no spiritual blessing and no curse concerning the soul*!

Some examples...

We will briefly quote some passages as examples, carefully examining the matter *of the blessing. Certainly the most curious and strangest one*, and most difficult to understand if analyzed from the traditional viewpoint, is the blessing given by Isaac to Jacob. This story includes the subsequent disappointment of Esau when he discovers that his father's blessing...*has expired*!

- How can this be possible, if a *blessing* is a donation of God and a sign of His presence?

Let's examine the biblical examples:

Jacob blesses Joseph's sons
(cf. *Gen* 48:13 et seq.)
We are at the end of the book of *Genesis*, the patriarch Jacob is sick and his

son Joseph visits him bringing his two sons: Ephraim and Manasseh.
Besides the joy of having seen even his son's children, Jacob/Israel gives them his blessing. Their father Joseph puts the two in front of the patriarch in the position he considered correct for the transmission of the birthright: positioning (*Gen* 48:13) Manasseh on Jacob's right hand, and Ephraim on his left.
The laying on of the right hand conferred those rights on which often depended a person's entire life: properties, herds, lands, slaves, wealth and power... (We remind you once again it was *not* about the *spiritual* life of the blessed person!).
Contrary to the expected, old Jacob crosses his arms and raises his right hand on Ephraim's head, who was the youngest, and the left on Manasseh's head, who was the eldest son (as the author of this extract outlines: *Gen* 48:14). Disappointed, Joseph points out the incongruity (*Gen* 48:17), takes the right hand of the father and tries to move it onto Manasseh's head, but Jacob confirms his choice and says that Ephraim and his descendants are meant to become greater than Manasseh.
To ensure this it was necessary that Ephraim could dispose of all that was linked to the right of *primogeniture*, or in other words, the right of the firstborn to inherit the entire estate.
Thus in examining the precise description of the event's details, the crossing of the arms, Joseph's disappointment, his strained attempt to restore the order, let us clearly understand that *it was not about a spiritual blessing* (which could easily be divided between the two without privileging one or the other), *but a gesture that in the culture of that time meant the clear assignment of birthright*. We can now better understand the importance of this birthright when talking of Jacob and Esau. The spiritual blessing could easily be distributed without any particular spatial position, without a clear distinction between right and left, as it happens every time a priest blesses the congregation that is arranged at random in front of the officiant.
In the case of Joseph, instead, the gesture was *a real legal act*, which stated who would become rich and powerful, and who would not.

The blessing of the fields

(cf. *Judges* 1:11-15)

The first chapter of the book of Judges describes some phases of the conquest of the Promised Land. During what seems to be a real council of war, the Israelites ask Yahweh who among them should move first against the Canaanites. Yahweh indicates Judah as the first fighter, affirming he will be assigned the region he assails (*Judges* 1:2). We immediately note that, despite this promise made by "god", Judah prefers to ask for the support of his brother Simeon.

As we have noted with Moses, when the Elohìm spoke *there was no absolute certainty* they did what was strategically planned: *God's decision was not considered a sufficient guarantee!*

Indeed, the promise of the Elohìm was not enough to complete the conquest, because the regions of the plains were under the control of armies equipped with battle chariots and *the blessing of the Elohìm was not enough* to overcome this obstacle.

In fact, verse 19 says that Yahweh's help was effective in the mountainous terrain because there the "iron chariots" were obviously unable to combat, so God was not able to solve *all* situations. *The chariots of the enemies of Israel exceeded the purview of his blessings.*

Let's now return to our topic ...

Verse 11 tells a story that helps us shed light on the concept of "berakhàh" the way we are intending it.

Caleb, son of Yefùnne of the tribe of Judah, is preparing to attack the city of Kiryat Sefer, and affiances his daughter Achsah to the one who will conquer the city (*Judges* 1:12).

The expedition is won by Othniel, son of Caleb's younger brother, who then gets the promised gift. The couple receives as a dowry a territory in the Negev, a well known desert area that would have been difficult to work and to make productive.

The two do not lose heart and the girl, surely a resourceful person, tells her father (*Judges* 1:15): "Since I've been assigned the land of the Negev...

ברכה	הבה-לי
berakhàh	*li-havàh*
blessing	me-to-give

Give me blessing

... and you will give me sources (pools) of waters".
Thus, *the blessing that the girl asks of her father is clearly described*: it is not "to speak well" (from the etymology of the word "bless", *O.E. Bibles* used to translate Latin *benedicere* and Greek *eulogein,* both of which have a basic meaning of "to speak well")**, it is not a loving comprehension or a caring partnership, it is not about invoking God's help or receiving some sort of magical energy or power...
The required blessing is unequivocal: Water to cultivate the land! - they needed this!
Her father then gives them what they ask for: Caleb allowed them to access to "the upper spring and the nether spring", two sources in the northern and southern ends of the interested land. The blessing (*berakhàh*) is thus granted, the land becomes fertile and they can produce food.
Nothing magic, shamanic, or spiritual: the blessing is immediately operative because it is concrete: water for a dry land!

Jacob and Esau
(cf. *Gen* 27:1 et seq.)
Going back to the story of these brothers, which is one of the best known of the entire Bible, we revisit these two sons of Issac, twins born at the same time. Esau was delivered first, and so he is clearly the firstborn.
When Rebecca was about to give birth we read that (*Gen* 25:24 et seq.):

> there were twins in her womb. The first came out *red, all his body like a hairy mantle*; so they named him Esau. Afterwards his brother came out, with his hand gripping Esau's heel; so he was named Jacob.

“Red Hair”?

It is interesting to note that the Bible has felt the need to point out that Esau was “red like a hairy mantle“ (*Gen* 25:25), this characteristic reddish or fulvous hair returns in the Old Testament (think of King David) and is remarked as a non-ordinary fact: we can not help recalling what was said in the chapter on ANAQÌMS about the ANUNNAKI's creation being identified with the name of “black heads” as if to highlight a difference with another type of hair color. It is certainly strange to think that *this phenotype characterized by red hair could be interpreted as the kind of reappearance of characteristics pertaining to the dominant species, the creators' race*. Obviously, we have no certain evidence, but the identification of hair color was definitely of significant importance.
It is worth repeating here a curiosity about these differences. The apocryphal book of Enoch says that the wife of Lamech, Enoch's grandson, gave birth to a child whose appearance, however, was a source of doubt for the father. The skin of the newborn did not have the same color as that of the local natives, it was white and pink, his hair was white and his very beautiful eyes seemed to emanate light.
Then Lamech said to his father Methuselah that his wife had given birth to a son who *did not look like humans' children, rather the children of “angels”*. That is to say that Lamech suspected that his son had been generated by one of the “Guardians”. Methuselah asked for clarification from Enoch, who reassured him, guaranteeing that the child was Lamech's, and had to be named Noah.
This particular difference then returns in several parts of the period's literature.

Esau was a hunter who loved to live freely in the steppe, while Jacob preferred the tranquility of pastoral life conducted in the family camps: the first

was loved by Isaac whilst the mother Rebecca preferred the second.
Chapter 25 tells that one day Esau returned exhausted and hungry from hunting, and asked his brother to have a little stew that he was preparing. Jacob took advantage of the situation and asked Esau to yield him his birthright in exchange for food. Esau had no hesitation and sold his rights for a piece of bread and a mess of pottage/bowl of lentil soup: hence the famous saying that refers to the yielding of something very important in exchange for "a mess of pottage", precisely.
That sale was accompanied and ratified by an oath, but evidently this formal act was not enough to make the rights' transfer concrete and operational, since they were so crucial to the lives of individuals and tribes who depended on them.
In fact, when Isaac was old and was about to die, he called his firstborn, Esau, and asked him to hunt some game and prepare a tasty dish to accompany with joy the official ceremony of his blessing and official investiture. Rebecca, the mother, was determined to secure these rights to her favorite son, so she sent for Jacob and together they wove a deception.
So, we ask: what need was there to trick Isaac, if Esau's oath had had any legal value?
It would simply do by informing the father of his rights' yielding, but apparently things were not so simple. The deception now takes shape.
Jacob takes advantage of his brother's absence and replaces him, covering up with a sheepskin in order to simulate Esau's hairiness, and gives to Isaac a meat dish prepared by his mother Rebecca. His father, old and blind, does not notice the replacement and *"blesses" Jacob with the ritual formula containing the object of the blessing* (cf. *Gen* 27-29): to have the sky dew on the fields, fertility of the land, and abundance of wheat and wine, to exercise power and govern over the people, to be lord and master of his brothers who recognize and honor him.
In short, *the blessing gave all the material rights relating to property, wealth and power*. They were exclusive in a double sense: first, only the firstborn could enjoy them and, secondly, those rights were the *only ones* resulting from the blessing (*berakhàh*).

Esau soon discovers the deception and returning from the hunt, goes to his father in order to receive the long-lasting blessing.
When Isaac realizes he has been duped and has given his blessing to the wrong son, he despairs - "he trembles violently" - and absolves Esau.
Now it is obvious to consider that if this had been a spiritual blessing, Isaac had no reason to despair because that kind of blessing is always available to anyone, and without limitation. Therefore, it is clear that things were different.

Esau, then, asks a question that sounds incomprehensible to those who believe in the spiritual nature of the blessing (*Gen* 27:36):

הלא-אצלת	ויאמר
atsàlta-lo-ha	*jiòmer-va*
aside-put-not-have-you-that-maybe	:said *[he]*-and

ברכה	לי
berakhàh	*li*
?blessing	me-for

And he said: may it be that you have not put aside some blessing for me?

And so we wonder:

- How do you *put aside* a blessing?!
- How do you *keep a little* blessing for someone?!

Esau asked these questions because he knew that the blessing was actually available in limited quantities. Indeed, Isaac clearly says to Esau:

במירמה	אחיך	בא
mirmàh-be	*cha-achì*	*ba*
trick-with	your-brother	come-has

	ברכתך	ויקח
	cha-berakhàt	*jiqqàch-va*
	your-blessing	got-has-and

Your brother has come with a trick and has gotten your blessing

And so the poor father confirms to have given to his deceiver son everything he owned: power, honor, land, wheat, grapes, servants...

Very Brief Conclusion

The biblical blessing is made of material goods and therefore has a *well-defined* "substance". Once given to someone, it is no longer available for others.

It was so since the beginning of the story of the people of Israel, who, only after having lost contact with the Elohìms, developed a concept of "blessing" with quite a different meaning, from a "*donation of material goods*" to "*the transmission of spiritual benefits*". In other words, we have two completely different meanings for "blessing"!

Here is a further confirmation, albeit indirect, to what we have suggested, taken from the aforementioned text of Archbishop Ravasi. When he defines "Blessing", gives the traditional spiritual meaning, of course, but also highlights a very interesting element.

The prelate writes:

> the Hebrew root that denotes the blessing (*brk*) curiously refers to the knee and not much to suggest a bowing of the blessed one, but rather to express the blessing of a person's sexuality

[by euphemism, that is an attenuated way to designate a strong reality].

The first blessing that the (Elohìm) has given to the man (Adàm) was life, and second was the ability to sexually reproduce in order to populate the earth.

It is no coincidence then that their sexuality is tied to the original concept of blessing: indeed, most probably, it has been its first manifest and concrete realization.

8

(*neviím*)

Prophets And The Alien Machines

In our path, characterized by the analysis of the literal meaning of some Old Testament passages, we have read chapters and verses being guided by the open-mindedness that is necessary to accept what appears as absurd:

- *UFOs in the Bible*?

"Impossible, pure fantasy, inventions without basis"...these are the comments of the supporters of the religious doctrine, who cannot accept the truths that call their beliefs into question.

Yet things could be different from how they have been traditionally acknowledged.

In the previous chapters we analyzed the figure of "god" - or, rather, "gods" as it is presented in the sacred texts; we have focused on the description of angels and the way they act, and we have assessed the concreteness of concepts such as "blessing" as well as the "glory of God". Now we are about to do a further,

daring step, and read about *what prophets have "seen" with their own eyes*: Those who would speak on behalf of Yahweh, have a special relationship with him and know details and events that were denied to others.

By way of introduction, we have to acknowledge that in the Jewish Scriptures - like in other sacred texts of the entire religious history of man - there are many descriptions of flying objects; *precise descriptions, obviously written using the knowledge of the periods in which the texts were edited*. An easily accessible example is that of the Native Americans who - not knowing about any kind of mechanical device – used the phrase "horses of steel" to define the early trains; they used their conceptual and linguistic paradigms to describe what they saw: a means of transport made of metal.

The Middle Eastern Semitic world was made of populations living in agro-pastoral areas where there was a mix of seasonal nomadism and a semi-sedentary attitude; these were peoples who did not have a specific terminology able to efficiently represent phenomena that was clearly out of the ordinary.

Therefore, to describe what was other than the normal experience, they needed to use expressions pertaining to the everyday language. Accordingly, things and events regarding flight were inevitably described using the terminology inherent to the world of "birds", and things that ran quickly through the air could only be described as a form of "wind" (*ruàch*: a term whose meaning has developed the value of "spirit"!). That which issued some form of visible energy was defined "ardent or fiery"; the sudden flashes or light reflections necessarily were "lightning"; each roar, rumble or noise generated by any means was identified with "thunder" or the sound produced by a large mass of water; any observational instrument, possibly round-shaped, became an "eye", and so on...

Free thinkers must therefore set out to read the following passages in this spirit and relying on this premise, as obvious and useful in order to understand without being influenced by prejudices.

The American astronomer Morris Jessup and Soviet scientist Matest Agrest were among the first to argue that the *Scriptures contained episodes related to alien entities moving on unidentified flying objects (UFOs, precisely)*.

This fact has been officially and explicitly accepted by representatives of the

Roman Church, as it is extensively documented in the paragraph entitled "Church and the Aliens" which we will read later on.
In addition to what has already been seen in previous pages, we can include the following various episodes which can be inserted in the hypothesis under consideration:

- *The destruction of Sodom and Gomorrah* recalls quite clearly *a nuclear explosion* described by an observer of the time; the great energy produced by the explosion would have hit Lot's wife, turning her into a pillar of salt (cf. *Gen* 19:26). It should be pointed out, however, that the traditional translation may not be correct, since the term *melàch*, which is usually translated with "salt" derives from the consonant root of the verb *mlch* that indicates precisely the act of "dissolving"!So the verse could mean, much more realistically, that Lot's wife was literally "dissolved" because she was hit by the strong destructive heat generated by the event.
- The patriarch Enoch is taken away by the Elohìms (cf. *Gen* chap. 5). In the apocryphal books of Enoch, the narrative is more accurate: *he is brought into space by flying cars and meets astronaut "angels"*, which show him the Earth from above, and some other "white" beings similar to men.
- We have already mentioned the strange way in which the two "angels" who were the guests of Lot, defend themselves from the assault of the inhabitants of Sodom, by *blinding them*.
- We have discussed *the column of smoke and fire* that by day is cloud-shaped and *leads Moses and the Jews* along their Exodus through the Sinai desert.
- What are the objects described as "a smoking furnace and the flaming torch" that *Abraham sees flying at night* (cf. *Gen* 15:17)?
- And *what does the prophet Isaiah try to tell us* in the various passages of his book that, directly or not, refer to the phenomena of the kind suggested here, such as a "cloud and smoke by day, and the shining of a flaming fire by night" (cf. *Isa* 2:2, 2:19, 4:5-6, 6:1-6, 8:8, 13:5, 14:12, 1429-31, 19:1, 29:6, 30:6, 30:30-33, 31:4, 60:1-3, 64:1-3, 66:1, 66:15) 66,15)?
- And *what does Jeremiah refer to when he says "Behold, he shall come*

up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles", as well as other similar comments: (cf. *Jer* 4:13, 14:21, 17:12, 23:8, 23:19, 23:24, 25:32, 30:23, 48:40, 49-.22, 51:1)?

A keen reader can look up all of the above-quoted passages, among which we have only chosen to examine in detail those about the experiences of three prophets: Ezekiel, Elijah, and Zachariah.

This choice is due to three specific reasons:

1. The vision of Ezekiel is the most popular and, notwithstanding a very significant part and *is always neglected*, though very useful for a true understanding of the event;
2. The story of Elijah *is never told in all its aspects* and implications; and
3. Zechariah's vision is only rarely mentioned and, never highlighted an aspect that links it to the flying machines and the Guardians' land, which is Sumer, and which is extraordinarily alive in the story.

Now let's have a more detailed look at the stories of these three biblical prophets.

Ezekiel

Ezekiel (A name that means "El is strong") was born around 620 BC and, though belonging to a priestly family, operated as a prophet.

Exiled to Babylon in 597 BC, he settled in the village of Tel Aviv, along the river Kebàr (Kevàr).

His prophetic mission was restoring hope to the exiled people: after the punishment for idolatry, Israel was to be re-established, starting from the rebirth of the holy city of Jerusalem and of the Temple.

The news about his life are scarce and his activity was perhaps very contrasted: it is known indeed that on one side he enjoyed a great prestige because the elderly people often turned to him to handle important business (even if sometimes they did not understand the content of his preaching or deliberately decided not to give him credit).

Often, in order to draw his audience's attention, Ezekiel performed strongly

symbolic actions: For example, he would eat bread baked with dung, he would lay on the same side of the body for long periods, he would be tied with ropes, and he would cut his hair with a sword.
Five years after the deportation, he had the vision described in the first chapter of the book that is named after him.
The Prophet says that while he was on the banks of the river Kevàr (Ezekiel 1:1):

וארא	השמים	ניפתחו
eréh-ve	*sciamàim-ha*	*niftechù*
saw*[I]*-and	sky-the	opened-they

	אלהים	מארות
	Elohìm	*mareòt*
	Elohìm	of-visions

The sky opened and I saw visions of Elohìms

Let's start remarking that the usual translations often summarize this statement with the generic term "divine vision".
Quite different is the meaning expressed by the prophet, who says he saw the Elohìms after the sky had opened: actually, they are "visions", that is a number of individuals, as it is clearly described later on.
Indeed, Ezekiel continues with the usual wealth of details that we have often noted in other passages (*Ezekiel* 1.4 et seq.)
"And I saw...

והנה	רוח	סערה	באה
hinnéh-ve	*ruàch*	*searàh*	*vah*
was-there-and	of-wind	storm	coming

מן-הצפון	ענן	גדול	ואש
tsafôn-ha-min	*anàn*	*gadòl*	*esc-ve*
north-the-from	cloud	big	fire-and

מתלקחת	ונגה	לו	סביב
mitlaqachàt	*nogàh-ve*	*lo*	*savìv*
striking	shine-and	him-to	around

ומתוכה	כעין	החשמל
àh-tokh-mi	*en-ke*	*chascmàl-ha*
its-centre-from-and	of-eye-like	sparkle-the

And there was wind of storm coming from the north, big clouds and fire striking each other, shone around him and from its center there was a sparkle like an eye.

Then the prophet states that this "sparkle eye" stands in the "center of fire."
The word translated as "eye" also means something glowing and the word translated as "sparkle" also indicates the amber or the electro!
We therefore have a description of what could be a real close encounter with a UFO: A storm cloud is coming from the north, in its storm the fire of propulsion systems rotates on itself, the luminous radiation all around and, at its heart, something bright as the electro.
Perhaps this latter image was used to describe the colour and luminescence of

the central part (the electro was both natural and artificial alloy consisting of gold and silver) or perhaps it represented *electromagnetic phenomena*, since the electrical properties of the amber (that Greeks defined as *électron*) were already well known in ancient times.
Continuing with the analysis of Ezekiel's description:

חיות	ארבע	דמות	ומתוכה
chaiiòt	*arbà*	*damùt*	*àh-tokh-mi*
[creatures] living	four	of-form	its-centre-from-and

and from its centre appeared a form of four living creatures

And *the appearance of the "four living creatures" was so characterized as follows:*(*Ezekiel*, verses 1.5-17, which we will quote without the Hebrew text to make the reading less demanding, but at any rate respecting the literalness and shape of the original text):

- «In appearance their form was that of an *Adàm*»;
- «Each of them had four faces and four wings»;
- «Their legs were straight, and the soles of their feet were like the soles of a calf's foot; and they sparkled like burnished bronze [luminescent]»;
- «Under their wings on their four sides they had the hands of an *Adàm*. [the term *kanàf* has several meanings: "wing, tip, edge]»;
- «All four of them had faces [front side] and wings [tips, edges]»;
- «their wings [tips] touched one another ["female to its sister", says verse 9]»;
- «they did not turn as they moved»;
- «each one proceeded in the direction of his face [front side]; *[each one went straight ahead]*»;
- «the four had the face of an *Adàm*, and the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle»;
- «their faces and their wings were separated from up above"; Their wings

were spread out above»;

- «each creature had two wings, each of which touched the wing of the other, while two covered their bodies»;
- «Each moved straight ahead[front side]; wherever the spirit would go, they went»;
- «without turning as they went»;
- «The appearance of the living creatures was like burning coals of fire or like torches. Fire moved back and forth among the creatures»;
- «it was bright, and lightning flashed out of it»;
- «The creatures sped back and forth [zigzagging in every direction] like flashes of lightning»;
- «As I looked at the living creatures, I saw a wheel on the ground near [beside] each creature with its four faces [front side]»;
- «the appearance and structure of the wheels as *Tarscisc eyes* [they sparkled like precious stones, a chrysolite]»;
- «and all four looked alike»;
- «each appeared to be made as [if] it was a wheel in the middle of a wheel [a wheel intersecting a wheel]»;
- «As they moved, they would move in any one of the four sides [directions] the creatures faced»;
- «the wheels did not turn about as the creatures went».

We are undoubtedly faced with *a* surprising and *detailed description*, made with the aim of describing very carefully what Ezekiel has *seen* after the sky had opened.

It absolutely is no dream or vision, as they traditionally tell us!

He is lying on the banks of the river, it is morning and it starts with an impetuous of "something" that comes from a specific direction, the north.

Notice how almost obsessively the writer repeats that these "living creatures" would move in all directions without turning around, that is rotating, as normal objects do. Evidently, it was *so unique and strange* as to make an impression upon whoever was attending the event. Another important detail is the description of the "wheel within the wheel", which *reminds us of flying saucers* depicted with a dome that looks like "a wheel in the middle of a

wheel."
Curiosities, however, are still numerous; let's go on reading (*Ezekiel* 1:18):

- «their rims [bending] were tall [of height] and awesome»;
- «the rims [bending] of all four were full of eyes all round».

These circles must have seemed mammoth, and all four were all around equipped with what the Prophet called "eyes" and that we would call "door", being sure not to use to much imagination.

Verses 19-21 then describe for us some movements of this machine:

- «and [when] the living creatures moved, the wheels [beside] them also moved»;
- «and [when] the living creatures rose from the ground»;
- «[where] wherever the wind would go, they went»;
- «and the wheels would rise at their sides [along with them], the spirit of the living creatures *[was]* in the wheels.»;
- «when the creatures moved, they also moved; when the creatures stood still, they also stood still»;
- «and when the creatures rose from the ground, the wheels rose along with them»;
- «because the spirit of the living creatures was in the wheels».

So, *there are wheels moving* with the whole of this unidentified "object", and along with it, they also *rise and fall to the ground*!
The following verse 22 gives us an account of *another very familiar feature*:

החיה	על-ראשי	ודמות
chaiià-ha	*rascé-al*	*demùt-u*
[living creatures] life-the	of-heads-above	(seemliness) shape-and

הנורא	הקרח	כעין	רקיע
norà-ha	*qeràch-ha*	*én-ka*	*raqìa*
awesome-[was]	ice-the	of-eye-like	(dome) vault

מלמעלה	על-ראשיהם	נטוי
maalàh-le-mi	*hem-rascé-al*	*natwì*
above-up-from	their-heads-on	right- being

And above the heads of the living creatures, right on their heads from up above, was a vault (dome) shaped like an eye of the ice, that being was awesome.

It is not difficult to consider the transparent domes above the living creatures' heads as “helmets,” which in fact would make the creatures “pilots”.

Verses 23 and 24 finally show *the position of the wings and the noise* produced by the movement:

- «and under the vault [dome] their wings were stretched out one toward its sister»;
- «and each had two wings covering its body»;
- «I heard the sound [voice, roar] of their wings, like the roar [voice, sound] of rushing waters»;
- «like the voice [roar, sound] of *Sciaddài* [term that indicated the Elohìm's power] in [when] they moved»;
- «sound [voice, noise] of tumult as the sound [voice, noise] of an army»;
- «in [when] they stood still, they dropped [lowered] their wings».

Essentially, Ezekiel tells us that when *they raised up, or flew, the wings were spread and their movement produced a loud noise, and when they stood still, the wings lowered!*

We do not consider necessary any additional comments on these verses; they

are self-explanatory.

Immediately after, something happens that strikes the prophet (*Ezek*. 1:25-27):

- «and it was sound [voice, roar] from up the vault [dome] that on their heads»;
- «and from above the vault [dome] that over their head like apparition of sapphire stone»;
- «shape [guise] of throne»;
- «and above form [guise] of throne form [guise] as appearance of *adàm* on it from up above it.».

In short, from above the domes that was over the heads of the living creatures, rises a chair-shaped structure (throne) onto which a creature which looked like man was seated.

The prophet then goes on describing all details, and confesses to see something that had already struck him previously:

- «he looked like a sparkle eye [electro, amber]»;
- «as if resemblance of fire»;
- «house around him [it surrounded him]»;
- «from image [semblance] of its waist and above»;
- «image [semblance] of its waist and below»;
- «I saw like image [appearance] of fire and brilliant light surrounded him».

This creature "likewise a man" *sitting at the controls*, therefore, issued a special light, perhaps recalling the color of the amber or the electro: a golden light, then, with bright shadings particularly evident in the lower part.

The chapter ends with a statement that refers to the chapter dedicated to the *kevód*, namely, the "Glory of God".

Ezekiel says (1:28): "like the image [resemblance] of the bow that is in the clouds on rainy days, so *[was]* the [appearance] of radiance around him..."

דמות	מראה	הוא
demùt	*maréh*	*hu*
of-image-of-(semblance)	appearance (this)	it

כבוד-יהוה
Yahweh-kevòd
Yahweh-of-kevód

It had the same image, semblance of Yahweh's kevód.

At this point we reckon it is no longer possible to translate the term *kevód* with "Glory" because what is described here only confirms that before Ezekiel – as before Moses – there was something "big, powerful and noisy" just as we found out in the chapter about the Glory of God.
Here, Ezekiel, just like Moses, describes *in detail* all the elements that define what he has doubtlessly seen that was "great and powerful".

The kevód Takes Off...

This prophet's book gives us further confirmation. After a detailed description of the machine, Ezekiel gives account of what the bright being with the image of Adàm tells him while seating on the "throne" (we would say at the "control bridge").
After the interview, the prophet (*Ezek* 3:12-14):

- «I heard behind me the sound [voice, noise] of loud rumbling»;
- «and sound [voice, noise] of the wings of the living creatures brushing against one another»;
- «and sound [voice, noise] of the wheels beside them»;
- «and sound [voice, noise] , like a loud rumbling»;

- «and the wind lifted me up and bore me away.».

Listening to Ezekiel, *it seems here to hear the different sound produced by flight instruments (wings, propellers) and the car wheels moving on the ground.*
We also sense the "loud rumbling" we have heard every time we are on a runway during an airplane takeoff (or when we have watched a television programme on the early departures of NASA's space shuttles).

...And Lands In the Sanctuary of Jerusalem

Chapters 33 to 48 contain the final message of salvation for a people who are in exile: there will be a new Temple, and a new cult led by a priesthood also renovated.
In chapter 43 Ezekiel says that the Elohìm leads him on a high mountain hence he shows the Temple, then puts him before the door facing east and here (*Ezek* 43:2):

ישׂראל	אלהי	כבוד
Israèl	*Elohé*	*kevòd*
Israel	of-Elohim	of-kevód

הקדים	מדרך	בא
qadìm-ha	*dérekh-mi*	*ba*
East-the	of-way-by	came

רבים	מים	כקול	וקולו
rabbìm	*màim*	*qol-ke*	*ò-qol-ve*
many	water	of-sound-like	his-sound-and

The kevód of the Elohìm of Israel came from the east and produced a sound similar to that of a large mass of water

Here again we read of *the Elohìms' flying machines, and the big rumble!* Ezekiel finally notes that this was the same vision as the one he had seen at the river Kevàr.
The full text of Ezekiel refers to events that the Prophet *has witnessed and has wanted to describe in detail: Flying machines guided by Elohìms, and which land in various geographical locations, and that also function as a comparison element*; just like one does for an ordinary story telling there are things that are look like - or are exactly like - what was seen in another place and time!

Dogmatic Prejudice

The accuracy of the editor of Ezekiel's book helps to understand what has happened and on the other hand allows us also to make a remark about the attitude of many traditional commentators who have defined the prophet as a "wordy writer" because "gets lost in detailed description".
The dogmatic attitude finds everything *useless* that is not directly functional to the conception of God as established by religious thought.
Evidently, Ezekiel, free from dogmatic ruling, did not consider it useless to dwell on the representation of Yahweh's chariot, which was, in fact, an expression and proof of his strength.
Once again we can not fail to note that the traditional force exerted by those who live with the discomfort of reading what is not compatible with the tenets, does not allow a fair and positive approach to the content of the text. This creates obvious difficulties for those who need to match the original texts with preconceived religious thesis.

First Brief Concluding Remarks

Finally, it must be said that Maimonides and Nahmanide (among the greatest Jewish commentators of the Old Testament, who lived between the twelfth and thirteenth century AD) *claimed that this part of the Bible* (along with the chapter about Creation) *must be taught by a master to one or at most two disciples, because the knowledge contained in it had to be passed over to very few elected.*
Clearly, *the information herein contained was considered understandable only by a few previously-prepared people*.
This is not difficult to believe, considering that today, there are still many people who are not yet ready to accept these truths.

Elijah

Elijah's life and activity is told in the books of *Kings* (1 *Kings* 17:1 and 2 *Kings* 2:25).
His name, Eliyahu meant “El my Yahweh” which is “my God is Yahweh” and in fact worked as a prophet of this Elohìm.
He is considered one of the greatest prophets of the entire Old Testament: born in Tiscbe of Gilead, he carried out his mission during King Ahab's kingdom (IX century BCE).
We recall his successful challenge launched against Baal's priests/prophets on Mount Caramel, precisely on el-Murahqàh south-east of the mountain range: along the stream Qison, Elijah killed 450 of these prophets.
He has also been attributed to some other extraordinary facts:

- The proliferation of oil and flour and the resurrection of the son of the widow of Sarefta near Sidon (1 *Kings* 17:17-24);
- The lighting of the pyre erected with drenched wood, thanks to Yahweh's fire descended from the sky (1 *Kings* 18:38);
- The same fire claimed by the prophet came down from the sky to incinerate two missions of 50 soldiers that King Ahaz had sent against

him, guilty of criticizing his behavior (2 *Kings* 1:9-15);

- While in a cave on Mount Horeb, the mount where God used to dwell during the exodus from Egypt, he stood at the arrival of Yahweh (1 *Kings* 19:9-12), who ordered him to stay on the mountain during his passage. The arrival (landing?) is accompanied by all the usual phenomena, we already know well: strong wind, earth shaking, fire, and then a gentle breeze.

The Rapture of Elijah

The episode that concerns us, however, is in Chapter 2 of the Second Book of *Kings* and is known as "the rapture of Elijah."
This is an event that modern terminology might define as *a true abduction*; a kidnapping at the hands of aliens.
The term "rapture" may not be appropriate here, because what happened was *consciously* known in advance by the prophet Elijah. He was also accompanied by his followers who were also made aware of what was about to happen. We see the episode in detail (2 *Kings* 2:1 et seq.).
The chapter begins with the departure of Elijah and his disciple Elisha from the city of Gilgal, which is:

בהעלות	יהוה	את-אליהו
halòt-ba	*Yahweh*	*Eliàhu-et*
lift-(when) in	Yahweh	Elijah

בסערה
searàh-ba
whirl-the-(with) in

When Yahweh lifts Elijah with a whirlwind

The prophet calls on his young followers to stay, telling them that Yahweh has ordered him to go to *Beth-El* ("House of El"), alone, but Elisha refuses to obey and follows his master. Once there, they find other disciples that tell the prophet Elisha (2 *Kings* 2:3):

יהוה	היום	כי	הידעת
Yahweh	*iòm-ha*	*ki*	*iàdat-ha*
Yahweh	day-the	that	you-know (that-maybe)

מעל	את-אדניך	לקח
al-me	*kha-adoné-et*	*loqécha*
above-from	your-lord	taking

ידעתי	גם-אני	ויאמר	ראשך
iadàtti	*anì-gam*	*iiòmer-va*	*kha-roscé*
.know	I also	:said-And	?Your-head

You maybe know that the day when Yahweh was taking your lord from above from head? And he said: also I know

So there is no doubt that *all are aware of what was to happen and the text shows that they also know when*: "today", Yahweh is going to "take up" the prophet.

Elijah and Elisha go then to Jericho, and here are the disciples who are aware of the impending departure of Elijah (2 *Kings* 2:5).

The two start again toward the Jordan followed by 50 disciples who, however, keep at a distance; after crossing the river, Elijah asked Elisha (2 *Kings* 2:9):

שׁאל	מה	אעשׂה-לך
sciàl	*mah*	*làkh-eessé*
Ask	what	you-for-do*[will I]*

בטרם	אלקח	מעמך
térem-be	*ellaqàch*	*immàkh-me*
that-before-in	taken-be*[will I]*	you-with-from

Ask what I will do for you before I will be taken from you

Elisha asks for a double portion (portion, two thirds) of the spirit of the master can be put in him, and he is answered that this will be possible if he will be able to see it while "he is being taken".
Verse 11 tells of *the arrival of the celestial chariot*. While the two are walking and talking:

והנה	רכב-אשׁ	וסוסי	אשׁ
inném-ve	*esc-rékev*	*susé-ve*	*esc*
[is] here-and	fire-of-chariot	of-horses-and	fire

ויפרדו	בין	שׁניהם
iafridù-va	*ben*	*hem-scené*
divided-and	between	two-them

And here is the chariot of fire and horses of fire that divided the two of them
So a fiery chariot pulled by "horses of fire" (remember the Native Americans' "horses of steel?") interposes between the two who are walking and...

וּיַּעַל	אֵלִיָּהוּ	בַּסְּעָרָה	הַשָּׁמָיִם
iàal-va	*Eliàhu*	*searàh-ba*	*sciamàim-ha*
went up-and	Elijah	whirl-the-(with)in	skies-the

And Elijah went up to the sky in (with) the whirl

The episode is therefore clear: *Elijah ascended to the sky in a chariot, and this removal was expected and well-known by all the disciples* who were in the area among Beth-El, Jericho and the Jordan River.
Whether this is a real physical elevation is then confirmed by the following verses - which are not normally given the importance that they actually have in helping us to understand what really happened. They tell exactly what Elisha did and above all what his followers thought to do. First, Elisha:

- «Watching [...] no longer saw him»;
- «he grabbed his clothes and tore them in two (2 *Kings* 2:12)»;
- «he picked up the mantle that fell from Elijah»;
- «he got back»;
- «he stopped at the Jordan.».

The disciples, who had previously kept away from the scene, see him coming, run over to him and tell him they want to go and look for Elijah because (2:16):

יְהוָה	רוּחַ	פֶּן-נְשָׂאוֹ
Yahweh	*ruàch*	*ò-nesa-pen*
Yahweh	of-wind	him-got-it-perhaps

ההרים	באחד	וישליכהו
harìm-he	*achàd-be*	*ù-iasclike-va*
mountains-the	of-one-on	him-threw-has-and

הגאיות	באחת	או
gheaiòt-ha	*achàt-ba*	*o*
valleys-the	of-one-in	or

Perhaps the wind of Yahweh has taken him up and thrown him on a mountain or in a valley

What they had witnessed was *real*: the wind of Yahweh, whose probable meaning we have already examined in the opening of this chapter, took Elijah and physically could have dropped him somewhere in the surrounding area, consisting of mountains and valleys.
At first Elisha orders theme not to carry out any search, but then yields to the entreaties of his fellows. The search takes three days, but with no results: *Elijah has permanently disappeared, brought to heaven by the chariot of Yahweh.*
So, this is *an announced event, known in advance by the involved parties and therefore planned by the Elohìms who had decided to take Elijah with them.*
As usual, the episode's concreteness is documented with many details furnished by the story: The journey; the encounters with the prophets' disciples who address surprised questions to Elisha; the crossing of the Jordan along with the followers keeping away from the place where the event is about to occur; the two walking when the chariot interposes; and, finally, the search for Elijah due to the concreteness of the event.
One does not search for three days, laboring over hills and dales, to search for someone who has been kidnapped just in a vision or a dream![25]

The Abduction *of Enoch*

The privilege of traveling on the Elohìm's machines was not exclusively Elijah's: in fact the patriarch Enoch had already had the chance!
Enoch was the sixth descendant of Adam on the genealogy of Sethites, son of Jared, he in turn fathers Methuselah, Noah's grandfather. *Genesis* 5:22-24 writes:

- «and Enoch walked [back and forth] with the Elohìm»;
- «after having generated Metusclàch [Methuselah] three hundred years»;
- «and he begat sons and daughters»;
- «and all days [whole time] of Enoch was three hundred and sixty five years»;
- «and Enoch walked [back and forth] with the Elohìm»;
- «and [no more was] he because Elohìm took him away».

So, Enoch *would have gone away with the Elohìms, without dying:* the tradition was evidently widely known and accepted, as it was retrieved in Siracide (44:16) and the New Testament's *Epistle to the Hebrews* (11:5). It would sound inappropriate to speak of "kidnapping" because the text says twice that *Enoch walked with the Elohìms* and the verb follows a particular order, which underlines the intensity and repetitiveness of the action. For this reason, the meaning can be effectively represented with the walking "back and forth": *in short, the author tells us that it was a constant and repeated action.* Moreover, the book of *Genesis* is very brief in describing the story, which instead is told in great detail in the apocryphal books of the patriarch.
The latter describes the trips he makes *accompanied by the angels called "Vigilantes"* (a term that recalls the Sumerian *Guardians* and the Egyptian *Neteru*...).
We briefly analyze them:

- Enoch *ascends to the sky* in a wonderful home where he meets God's Great Glory;
- He is taken to *various places, including even underground*;
- He flies in a deserted village, dominated by *fire*;
- He then moves in different directions towards *the ends of the Earth*;

- He is given a series of astronomical knowledge about the order of the cosmos, the sun, the moon and its phases, the lunar year, the winds (which were widely available to the Elohìms, since they were space travelers!).

Second brief concluding remark

We deliberately stop here, not considering any further the apocryphal texts, because our commitment is to use the *texts officially accepted by Christian religion* that, as such, are held to be true, justified and "inspired by God" (*even if "suspiciously" altered not to accept what they as simply and clearly tell us: the Elohìm moved on flying machines*!).

Zechariah

Zechariah is included among the so-called "minor prophets", defined as such only on the basis of the quantity of texts attributed to them: therefore, it is not a qualitative assessment.
Indeed, it could not be so, since careful and compared readings of the Gospels attests that the prophet Jesus based the most part of his own preaching and on the doctrines of such predecessors, whom he often cited. Zechariah, whose name means "Yahweh has reminded", belongs, along with Haggai and Malachi, to the group of prophets of the Persian age; at the end of the sixth century BCE.
In the book attributed to him, the prophet tells firsthand his "visions", which can be summarized as follows:

- Being on the bay horse, which we discussed in the chapter on *malakhìms* (*Zech* 1:7-17);
- Four horns and four craftsmen (artisans) (*Zech* 2:1-4);
- A man with a string to measure the city of Jerusalem (*Zech* 2:5-17);
- Purification of the priest and Zerubbabel's promise of rebuilding the Temple (*Zech* 3:1-10 and 4:6b-10);
- The candlestick with the two olive trees (*Zech*. 4:1-6 and 10b-14);
- The *meghillàh* (scroll) and the flying *efàh* (*Zech* 5:1-11);

- Four flying chariots between two mountains of copper (*Zech* 6:1-15).

We will consider the last two blocks, because they are particularly significant. *We can at once dismiss that what we read is the result of a dream or a vision,* since a little bit earlier the prophet (*Zech* 4:1) states: "the malàkh talking with me returned and woke me as the man who is awakened from his sleep". With this clarification, which guarantees that *the prophet was certainly wide awake,* we now look at *Zechariah* 5.1-11.

The Meghillàh and the Efàh: Unidentified Flying Objects...

Zechariah (5:1) speaks in first person and says:

עיני	ואשׂא	ואשׁוב
i-enà	*essà-va*	*asciùv-va*
eyes-my	raised-and	returned *[I]*-and

And I returned and raised my eyes

To "return and do something" is a Hebrew phrase often used to say that you do something "again": therefore, the real meaning of the expression is "I raised my eyes again".

Then he goes on:

עפה	מגלה	והנה	וארא
afàh	*meghillàh*	*hinnéh-ve*	*eré-ve*
flying	(cylinder) roll	here-and	saw *[I]*-and

and here I saw a flying roll (cylinder)

The malàkh asks him what he is seeing (*Zech* 5:2) and he answers:

עפה	מגלה	ראה	אני
afàh	*meghillàh*	*roéh*	*anì*
flying	roll	seeing	*[am]* I

I am seeing a flying roll

The term *meghillàh* indicates a scroll, a rolled papyrus book, in short, any cylindrical object, and so the scene is clear: *the prophet is wide awake, raises his eyes and sees a flying cylinder;* he has no doubt, to the point of confirming it to the malàkh who asks the question.
The object then is so concrete and real that Zachary even specifies its size:

באמה	עשׂרים	ארכה
ammàh-ba	*esrìm*	*àh-ark*
cubit-the-in	twenty	its-length

באמה	עשׂר	ורחבה
ammàh-ba	*esèr*	*àh-rachb-ve*
cubit-the-in	ten	its-width-and

Its length was in within the twenty cubits and its width was in within the ten cubits
The cubit had a length of about 50 centimeters, or 18 inches, so *we have a "flying cylinder" approximately 30 feet long and 15 feet wide!* Then Zachariah is invited once again to raise his eyes to look at what is approaching (*Zech* 5:6), but this time he asks the angel (*malàkh*) the same question, and the latter replies that it is a "taking-off *efàh*" (H `SA lAbJS). The *efàh* was the unit of measurement for grain and corresponded to about 40 liters of flouror roughly the size of one bushel. At this point in the story, one wonders what

exactly was this object of apparent daily usage, that could actually be coming out with an autonomous movement.
Verse 7 makes the whole thing clear:

עפרת	ככר	והנה
oféret	*kikkàr*	*hinnéh-ve*
lead	of-(disc) ring	coming is-here

אשׁה	וזאת	נשׂאת
isciàh	*zòt-ve*	*nisèt*
woman	this-and	raised-being (coming)

האיפה	בתוך	יושׁבת	אחת
efâh-ha	*tòkh-be*	*ioscévet*	*achàt*
efâh-the	of-inside-in	sitting	(only) one

Here is coming a ring (disc) of lead raising in the sky and this only woman sitting inside the *efàh*
The malàkh then closes the disc of lead and the scene is further enriched by the arrival of two more female creatures. In order to see them Zechariah has to look up once more (*Zech* 5:9):

	בכנפיהם	ורוח
	hem-kanfé-be	*ruàch-ve*
	their-wings-on	wind-and

and there was wind on their wings

So, these two flying women...

ותשׂאנה	את-האיפה	
tissanàh-ve	*efàh-ha-et*	
rose *[they]*-and	*efàh*-the	

בין	הארץ	ובין	השׂמים
ben	*àrets-ha*	*vèn-u*	*sciamàim-ha*
between	earth-the	between-and	heaven-the

They rose the *efàh* in-between the earth and the sky

So, after the flying cylinder, Zechariah sees box or container with a lead disc cover (trap?) that opens and shows a woman sitting inside; he then sees two more women arrive flying, and

they raise in the air this unidentified "object".

At this point, the prophet asks where they are taking him and the malàkh answers (*Zech* 5.11):

לבנות-לה	בית	בארץ	שׂנער
lah-vnòt-li	*bàit*	*érets-be*	*Scinàr*
her-for-build-to	house	of-land-in	Scinàr

והוכן	והניחה
hukhàn-ve	*hunnichàh-ve*
(prepared) set-be will *[it]*-and	placed-be will *[it]*-and

שָׁם	על-מכנתה	
sciàm	*àh-mekunat-al*	
there	its-base-over	

To build for her a house in the land of Scinàr and over there it will be prepared its place

This unidentified object, holding a woman, arrives flying, is lifted by two flying female beings, and is taken to the land of Scinàr, where it will be land - be left - on a platform that has been prepared in the meantime.

- Do we have doubts whether to call it a UFO, or *Unidentified Flying Object* in its precise meaning?

Another curiosity is that *Scinàr* is the term used in the Old Testament to identify the *land of Sumer*.

We therefore have a direct relationship of these objects and flying beings with the land that saw them come first, that hosted them and from where they later moved: the country of Guardians, flying "gods", the ANUNNAKI, those who descended from heaven to Earth. A very remarkable coincidence among flying machines, the beings who guide them and the land from where they came!

The flying chariots

Then, Zechariah speaks of having to look above and *thus witnesses a further extraordinary event* (*Zech* 6:1 et seq.):

ארבע	מרכבות	יצאות
arbà	*markavòt*	*iotseòt*
four	chariots	out-coming

ההרים	שׁני	מבין
harìm-he	*scené*	*ben-mi*
mountains-the	of-two	between-from

נחשׁת	הרי	וההרים
nechoscèt	*haré*	*harìm-he-ve*
bronze	of-mountains	mountains-the-and

Four chariots coming out from in-between two mountains and the mountains were mountain of bronze

The prophet tells us about four chariots coming out from in between two mountains (towers, silos, ramps?) undoubtedly made of metal.

Each chariot was driven by "horses" of various colors and the malàkh explains that these are the four "winds of the sky that are generated by standing before [being in the presence of] the Lord of the whole Earth" (*Zech* 6:5). They move in direction of all four cardinal points: the malàkh who is speaking with the prophet orders (*Zech* 6:7) that they cover the whole earth (the country) as to making a sort of reconnaissance. Curiously, the same verse describes the four objects as "reddish": *the definition could refer to either the metallic sheen or perhaps the propulsion system?*

Obviously, we have no certainty, but the reference to the color was undoubtedly significant.

Third (and last!) Brief

Concluding Consideration

This is the literal translation of Zachariah's visions that describes the flying

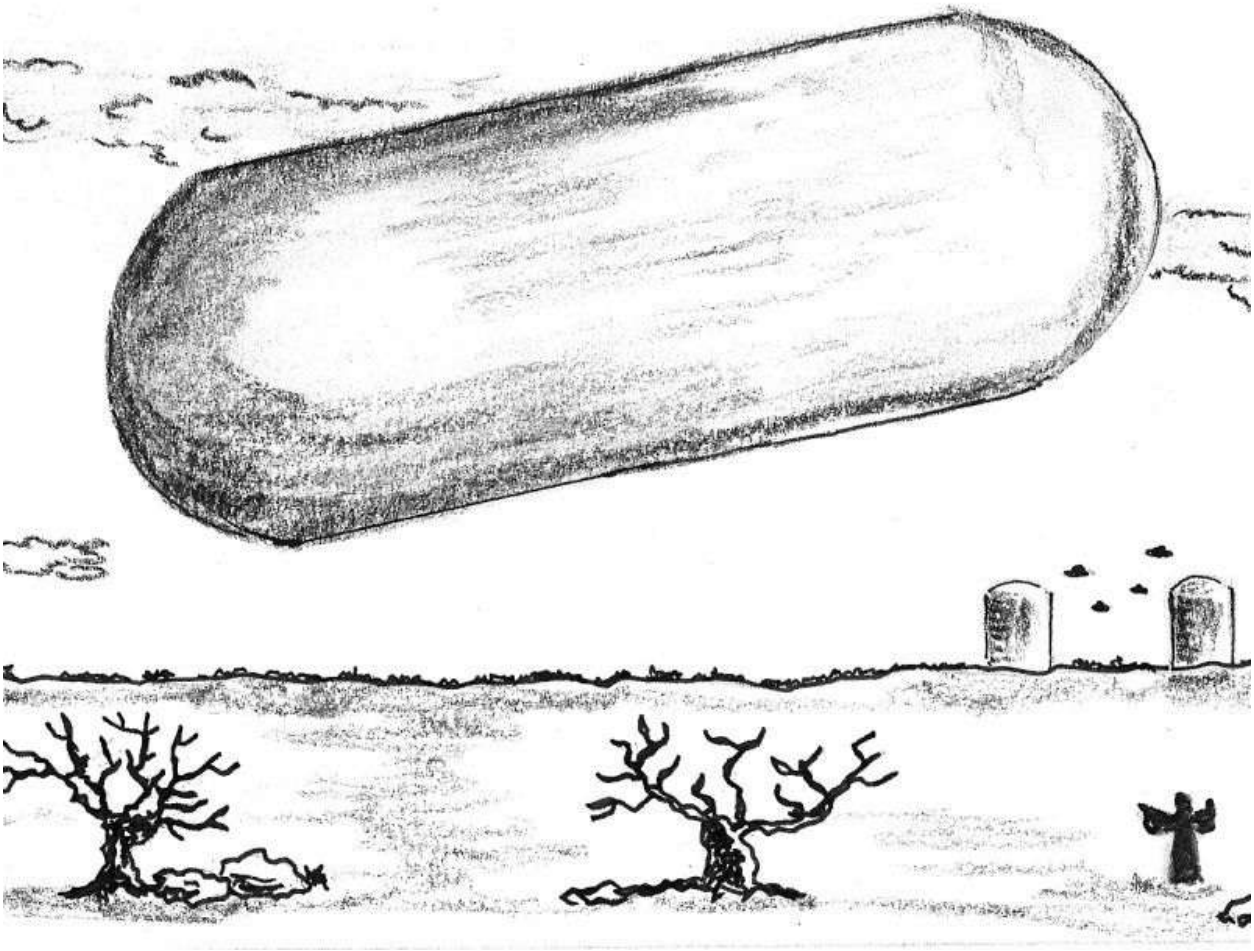
objects of various kinds: *a cylinder of 30 feet long and 15 feet wide an object containing a woman, two flying women moving toward the land of Sumer and four chariots emerging from in between two high vertical metal elements.* There is no need to add further comment but we do wonder if this does not match significantly to *Sumerians' stories that describe the Anunnakis moving throughout the sky on their flying machines* like those that, on the eve of the Flood that disrupts the Earth, meet at the landing field, get on their celestial boats and remain safe while watching the entire event...).

- Are the flying machines used to escape the disaster *the same* as those we analyzed here seen by the prophets?

We can not say so for sure, but we can neither pretend not to know; we can not dismiss the legitimate questions that our curiosity asks compellingly; we can not erase such concreteness, by relegating it to the unknown world of visions or dreams. We can not ignore with a pen stroke, or dogmatic pedantry, what these authors meant to *fix* in the memory through the written word. We can not forget that the aforementioned Rashi of Troyes used to say that the words of the Old Testament may be interpreted with seventy different meanings, but there is one that surely "must have": the *literal* one.

And here the literal meaning is of an amazing clarity...

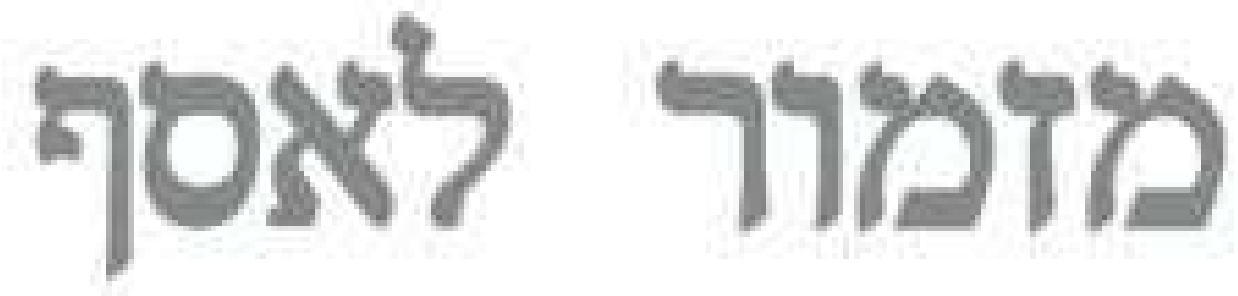
A clarity which curiously recalls what would happen in the case of trips made in accordance with the theories of physicists WJ Von Stockum, Frank Tipler and Alan Wolf, which can be summarized as follows: A cylinder (the meghillàh) creates a powerful space-time warp used by other flying objects (merkavòts) in order to travel long trajectories. Quite an attractive match.



Picture 6 The meghillàh and Zechariah's flying chariots.

25 In this event we have dealt with in the book *Resurrection Reincarnation – Fables consolatory or reality?* (Presented below this volume), examined in the light of the use made of it in the Gospels to show that this is the doctrine of reincarnation.

9



(*asáf-le mizmór*)

The Elohìms Die!

In this chapter we will analyze Psalm 82 (83) of the Bible. This Psalm was composed by Asàf, son of Berkyahu, descendant of Gershom, Moses' eldest son.

Asàf lived during the age of David and was the head of one of the early groups of musicians who depended directly on the sovereign; this important position allowed him to sit with the king. He has been assigned twelve Psalms, written during the reign of Hezekiah (VIII century BCE). The Levites, members of the priestly tribe, praised Yahweh with "the words of David and of Asàf the seer".

So Asàf was a man who occupied a prominent position, close to the centers of power and knowledge management; a man of learning, dedicated to the in-depth examination of the ancient texts and the composition of songs of praise.

He is credited with this Psalm that includes an astonishing, quite puzzling statement. The poem contains the description of an assembly of "Gods", chaired by one who is reproaching the rest of them for the unacceptable behavior in administering their power over men.

He seems to be reading - as in other passages of the Old Testament - the transcription of a Sumerian tale, a description of one of the many meetings during which the Anunnaki administered power and justice in the territories

assigned to them.

Sumerian Parallels

The *parliamentary form* and the need to *govern justly* find interesting records among the Sumerians:

1. Regarding *parliamentary structures*, it seems that around 3000 BCE it appeared in the city of Uruk (the biblical Ur or Erek?) a first form of structure appeared consisting of two "rooms" that were convened to discuss whether or not to go to war.
2. With reference to the *need to lead a "good government"* this Psalm mentions the extraordinary behavior of the Sumerian king named URUKAGINA (2600 - or 2300? - BCE). Urukagina, was not willing to tolerate any more abuses of that period's mighty, reformed the legal system which claimed to have been commissioned directly by "God" NINGIRSU. Urukagina was king/governor of the city of Lagash, in Mesopotamia, and became famous for his *reforms against corruption and the measures taken in favor of the lower classes*. He exempted widows and orphans from taxation; charged the city with the duty to pay funeral expenses; forced rich people to use silver in purchasing with the poor; and also decided that people could not be forced to sell their property against their will. His code is also known for the *attention given to the situation of women* who drew substantial benefits in terms of civil and social recognition.

In the early verses of Psalm 82 (83), it is said that Elohìm sits in the assembly of *El* (the singular form is here used to designate the supreme "God") and is pronouncing his sentence in the presence of other Elohìms, his colleagues are clearly of a lower rank. *So we have some "Gods" partaking in an assembly convened by El, the supreme Lord.*

The Elohìm who chairs the meeting calls his "colleagues" to have respect for

justice, and rebukes them because they pronounce unjust judgments and are on the side of the wicked. He reminds them of the duty to defend the weak, the poor and the orphaned, to take care of the destitute, and in short, to fulfill the precepts the ANUNNAKI had dictated to the power managers they had appointed. After these calls, the editor introduces a personal account, underlying that these Elohìms "do not understand, can not understand" and then the chairman takes the floor to say, in a peremptory and menacing tone (verses 6-7):

ובני	אתם	אלהים	אני-אמרתי
vené-u	*atèm*	*Elohìm*	*amarti-Anì*
of-sons-and	you	Elohìm	(said-have) say-I

כלכם		עליון
kèm-kulla		*elijòn*
you-all	,(aloft-is-that) (elevated)	the highest (lord)

תמותון	כאדם	אכן
temutùn	*adàm-ke*	*akhèn*
die will *[you]*	Adam (an)-like	(certainty-with-) yet

תפלו	השׂרים	וכאחד
tippolù	*sarìm-ha*	*akhàd-ke-u*
.fall will *[you]*	(egregious) heads-the	of-one-like-and

I have said that you Elohìm and the sons of the highest Lord (the one who is very high) you too will certainly die like an Adàm and like one of the heads you will fall

Exactly! The Elohìms – even the Elohìms – are destined, sooner or later, to die!

They say it themselves. Who chairs the assembly says this to remind them that *even if they are Elohìms, or Lords from above, they do not have any special right or extraordinary privilege.* Certainly, they are masters, those in power, the guardians. Once again, we remember the words from *Sumer*, "land of the guardians" and *Neteru*, the "guardians" of the early Egypt. It is important to note that this status does not make them substantially different from their creatures; *they must not forget that they too are mortal and fleeting, just like the representative of the world that they themselves have set up!*

Then, *with no alternative interpretations*, *or fanciful assumptions*, very simply and clearly: *the Elohìms die like all ADÀMS!*

It comes as no surprise to anyone who speculates that ANUNNAKI/ELOHÌMS *could have a long life – incredibly long compared to Earthy cycles;* for it was measured on NIBIRU's orbital cycles - but that, as people made of flesh and blood, *they too were meant to die*. It is simply astonishing that the Bible itself says so!

At this point, we should recognize, with no more doubts that *THE OLD TESTAMENT SAYS THAT GOD DIES like ALL other men!*

10

Inspired by God or by Thoth?

We have addressed the issue of the origin of religion as the possible result of historical events, real experiences, and concrete and tangible relationships with some "gods". Keeping the hypothesis validated in the previous chapters, we now look at the development of the religious thought when "gods" did not "walk with men *anymore*".
When *direct* contact ceased, mankind likely felt abandoned and overwhelmed by anxiety and despair arising from God's evident remoteness.
So, men (*Adàms*) felt the *need* to replace their gods' physical absence with a new presence, though, of course, they had to create it anew, and certainly, it was not an easy task!
In this regard, we will examine in particular the possible origin of the most mystic Christian text: The Gospel of John. Before deepening into this subject, which will lead us to formulate an answer to the question, "Inspired by God or by Thoth?" let's analyze some helpful issues for a correct understanding of the process that, most probably, led to the birth of the Western religious thought.

The Church and the Aliens

What does the Catholic Church say in relation to the existence of extraterrestrials and the fact that the Bible talks about them?
Not everyone knows that nowadays the Church has admitted as *obvious* the existence of extraterrestrials. Monsignor Corrado Balducci - Vatican spokesman for the extraterrestrials issue - claimed that they do exist and that the Bible editors undoubtedly knew about them.

During an interview [26] he has expressly stated:

> Not to believe in UFOs and the presence of other living beings is a sin *[sic!]*. *Their existence* is not only proven by about a million witnesses, including those of many atheist scientists, but *it is also confirmed by some passages of The Scripture* that clarify some points about their presence *[our italics]*.

He then added:

> Psalm 23 reads: "The earth is the LORD's, and everything in it, the world *[universe]*, and all who live in it". Now, after citing the Earth, why should the psalmist also quote the universe and "all who live in it"? This means that the presence of other living beings is taken for granted. Even theology agrees with this thesis.[27]

The exegete Father Aristide Serra, professor at the Marianum University of Rome, specified that "in the word *universe*", written 66 times in the Bible, "the presence of other *inhabited* worlds is implicit and obvious".

Some theologians highlight two more quotations recalling the same conviction:

- (Psalm 96:11): «Let the heavens rejoice, let the earth be glad»;
- (*John* 10:16): «I have other sheep that are not of this fold. I must bring them also».

Cardinal Niccolò Cusano, fifteenth century philosopher and scientist, has said:

> No star by which we are entitles us to exclude the existence of beings, though different from us.

Father Angelo Secchi, a Jesuit and astronomer who died in 1876, has written:

> It is absurd to consider the world around us like a huge uninhabited desert and be searching for the meaning of our universe solely in our small town world.

When Padre Pio of Pietrelcina was asked if aliens really existed, he replied:

> God's omnipotence is not confined to the sole planet Earth. On other planets there are creatures and other beings who have not sinned like us and that pray to God.

Reverend Dessauer of Munich, attending a conference of theologians and sociologists, said that *the Earth comes under scrutiny by intelligent beings* from other planets. Men are to prepare for the encounter with these beings.

The Jesuit astronomer José Luis Funes, director of the Vatican Observatory, *explicitly states its firm belief in the existence of extra-terrestrial life* and also says that one day we will meet the aliens as "brothers". No coincidence,

then, if in November 2009, at Casina Pio IV, during the "Astrobiology" week of studies promoted by the Pontifical Academy of Sciences, the eighth session was entitled "Intelligence Elsewhere and Shadow Life" and was about the assumptions of the existence of forms of sentient life *in other worlds*, and the possible presence of life forms other than ours *inside our own world*! Father Funes himself believes that the questions concerning the origin of life, and its existence elsewhere in the universe, are "very interesting" and worth serious consideration, and that "such questions have many philosophical and theological implications...".

We are absolutely convinced of the reasonableness of Father Funes and Mgr. Balducci's assertions and, compared to the only psalm quoted by him (*Psalm* 23), *this book has provided much more extensive and documented evidence of the fact that the writers of the Bible really knew aliens!*
The encounter with the alien "brothers" predicted by the astronomer Funes as well as the Rev. Dessauer *has most likely already taken place and the Bible clearly accounts it.*

So *even the Catholic Church has admitted that the Bible writers were familiar with extraterrestrials*.
The next logical and desirable step forward would be to give up the forcibly spiritualistic vision and *try to read the Bible for what it is: a history book which was* written using the cultural and linguistic categories of that time.
A Question:

- If the God traditionally regarded as the source of Judeo-Christian religious thought *in fact* turns out to be nothing more than an individual (or rather a group of individuals of flesh and bones that have shaped man with their image and resemblance) *where does the inspiration of the texts at the basis of the entire Western religion come from?*

In other words:

- *On what basis* was Christianity actually established?

In the attempt to find an answer to the question about the "inspiration", we will soon examine what has been traditionally considered by far the most inspired

texts of Christianity, the mystical text par excellence, the one that more than any other appears pervaded by divine influence, the Christian writing closest to the agnostic spirituality: *The Gospel of John*.

Hellenism

The period of Greek history from the expedition of Alexander the Great to Asia up to the undisputed assertion of the primacy of Rome, or approximately from 323 to 31 BCE, is called the Hellenistic period.

The Merits of Alexander the Great

Alexander's conquests had expanded the boundaries of the known world and, simultaneously, opened *new opportunities for trade, knowledge, movement*; they had also favored the formation of *new markets* providing unimagined development for many territories. Ideas could circulate more freely and quickly, culture assumed a universal character, trends integrated, and a desire to learn spread across the new region. *A new language cohesion* was born through the transformation of the classical Greek into a *koinè diàlektos*, namely a new common language. It was certainly less rich than the previous one, but more easily accessible to the educated classes that were substantially expanding.
This language became *the new vehicle for the propagation of religious ideas, doctrines and philosophical literary works.*

Alexander's death was followed by a very confused period, during which the previous political-military order disappeared and, through wars and unrest, three large state-owned units established: Macedonia, Syria and Ptolemy's Egypt.

In those years, from a political and social standpoint, a number of centuries-old certainties guaranteeing the stability of the previous system fell: For example the structure of the Greek cities (*poleis*) disappeared.
There was an emancipation of women, and the simultaneous collapse of the family institution. Even religion was hit by this wave of innovation: Greek polis' gods almost disappeared. But *the "need for religion" was still great* and the people took over the cults of the conquered populations. The diffusion of the mystery and the orgiastic rites, as well as the worship of Mesopotamian and Middle Eastern deities, including the Jewish religion, would proliferate.
Greeks found out that the new gods were not so much different from those they worshiped, and *this brought about an exchange and a mixture of beliefs, rituals and formulas,* opening the way for one of the key features of Hellenistic religiosity: *syncretism, or the combining of different beliefs*.

Briefly...

We can summarize that *in the centuries immediately preceding the coming of Christ...*

- From the religious point of view, culture abandoned any logical and rational approach that had been typical of the Greeks, with the consequential *development of creed, dogmatic and universalistic doctrines.*
- The period of great and original speculations ended; with no prominent figures, tradition was being *reanalyzed and reprocessed*: original doctrines were replaced by the examination of those truths that had been already discovered and asserted.
- The sometimes rigid dogmatism and lack of confidence in the ability of human reason generated *a reaction that resulted in skepticism,* claiming the impossibility of grasping a thing's true meaning.
- The new trend *led to the abandonment of the philosophical speculation and developed mysticism* as a way to realize those truths precluded to

rationality.

- They came to say that *the knowledge was found in ancient revelations, contained in texts whose authority could not be discussed and that these truths could only be grasped through mystical ecstasy* that allows theinitiate direct contact with deity.

Thus, *the civilization of this period*, after the fall of centralist kingdoms and polis, *was scattered and with no points of reference left*. That period was marked by a form of *religious and cultural syncretism through which different cultures complemented each other*, remodeled and molded into different forms, all based on a hitherto unknown universalism.

New Demands

As it always happens in moments of great confusion and uncertainty, religion turns to gods with *different, very concrete intentions*, much more oriented to the satisfaction of new needs: The gods are asked to play the part of the "savior".

Latin evidence

During this period we find some examples, obviously pagan, referring to this *heartfelt need for peace and certain, unambiguous and definitive salvation*.
On a marble pillar, set in a Roman temple in Asia Minor, we read the following words referred to the Emperor Caesar Augustus:

> Providence has enriched our lives with the greatest of gifts [...] and in her mercy it has provided us, and those to come, with a Savior who [...] will bring order and peace [...]. News for the world.

At the same time, the poet Virgil, great interpreter of the period's thought, in the *Fourth Eclogue*, described the birth of a child who would live in a world

filled with peace and the utmost harmony:

> *Iam redit et virgo, redeunt saturnia regna*... (the virgin is back now, and back are the reigns of Saturn. But you, caste Licinia, be appropriate for the child who is coming [...] and in the whole world there will be a golden race).

This revelation, however, *also has a universal value: It is about every man and offered to all those who want it. It is the chance to attain the spiritual growth which enables their "soul" to be finally reunited with God, from whence it came*.

Esotericism

The term "Esotericism" *normally refers to a set of secret teachings that are often inaccessible even to the initiates themselves*. In this case, they are worshipped without trying to penetrate their wisdom. *Much more often the teachings are secret because this knowledge is only taught within* (esoterikòs) *the circle of a teacher's disciples and cannot be disclosed publicly*.
Teachings like magic, the mysteriosophic religion and chemistry were considered "esoteric", that is they were transmitted only to those disciples who were deemed capable of understanding, and therefore worthy of receiving the knowledge.

The Corpus Hermeticum

In this cultural and religious environment we find the figure of Hermes Trismegistus[28] who is a master with language, bearer of "logos", which creates and orders the creation, the guarantor of that salvation that the Hellenic man, who is alone, isolated, and abandoned to the forces of chaos, has an enormous need for.

The *Corpus Hermeticum introduces this new way of understanding divinity*; it carries and reveals the message of a new way of relying on God in the uncertainties of the daily life.
For its contents and the way they are treated, the Corpus *certainly is an esoteric work* addressed to *small groups of "initiates"*, people who are able to understand the hidden meaning in the words of revelation.

The *Poimandres*

The first treaty (logos) of the *Corpus Hermeticum* is called *Poimandres*, this title is commonly translated as "man's shepherd" and indicates the typical figure of the God who intervenes in daily life with the aim of directing, guiding, *protecting the flock* who, without him, feels lost and at evil's mercy.
The Poimandres *thus bears the figure of the savior that the people are awaiting*: he is the *Nous*, the Supreme Mind, the Father who spontaneously decides to reveal himself to the people through his intermediary. So why should God feel this need to intervene in human history and stand before His creatures? Because He loves man (*Anthropos*, the primordial man, the *Adam* of the Bible, made with His image and resemblance). This is the man who is guilty of a crime that makes him imperfect, the one who has become mortal in his body. This man is offered the opportunity of a new and definitive salvation. He is to obey his shepherd's "word" and so walk the way that will reunite him with his divine Father.
At this point, it is very interesting to have a look to the description that *Poimandres* makes of this God revealing to man.[29]

In *paragraph 5* we read the following statements:

- ***Tò phòs ekèino, egò Noùs o sòs theòs...***(The light that I Mind your god... *that is the light, I that am the Mind am your god*)
- ***ò de ek Noòs photeinòs Logos uiòs theù...***(the from luminous Intellect Logos son of god... *the one [am I] from [the] luminous intellect of*

Logos, son of god)

- ***tò en soi blèpon kai akùon, logos kurìu, ò de Noùs patèr theòs...*** (what in you observing and seeing, Logos of God, the instead Mind father god... *what in you sees and observes is instead the Mind of god father, Logos of God)*

In *§ 12* we read:

- ***ò dè pànton patèr o Noùs, on zoè kai phòs...*** (the of all [things] father the Mind being life and light... *Mind being life and light [is] the father of all [things]*

In *§ 21*:

- ***ek photòs kai zoès sunèsteken ò patèr tòn òlon...*** (of light and of life is made the father of all [things]... *the father of all [things] is made of light and of life*)

In *§ 22* God says of himself:

- ***paraghìnomai egò ò Noùs tòis osìois kài agathòis kài katharòis kài eleèmosi, tòis eusebùsi...*** (am close to I [care for], the Intellect, the saints, the good, the pure ones, the merciful, the pious... *I, the Intellect, am close to [care for] the saints, the good, the pure, the merciful, the pious)*
- ***e parousìa moù ghìnetai boètheia...*** (the presence mine is support... *my presence is support)*
- ***ùk eàso tà prospìptonta energhèmata tù sòmatos ektelestènai...*** (*[I]* will not let the falling forces of the body reach the end... *I will not let the falling forces of the body reach the end)*

In *§ 28* we find the call to conversion, also present in the Gospels, and it is interesting to note how this concept is a new idea to a world that did not conceive the possibility of achieving immortality through repentance:

- ***metanoèsate oi sunodeèusantes te plàne...*** (convert the [you] walking with [in] the error... *you walking in error [must] convert)*

Paragraph 31 introduces the prayer addressed to God where, among other invocations, one also reads:

- ***àghios ò theòs kai patèr ton òlon...***(Holy the God and Father of all

[things]... *Holy [is] the God and Father of all [things]*)

- ***ù e bulè telèitai apò ton idìon dunàmeon...***(his will is done [is accomplished] by his powers... *his will is done [accomplished] by his powers)*

Finally, *§ 32* defines the relationship between God and man, and clarifies *the final purpose of this revelation* to mankind:

- ***kai tes kàritos tàutes photìso tùs en àgnoia tù ghènus, mù adelphùs, uiùs dè sù...*** (and of grace this *[I]* will enlighten men of ignorance, my brothers, sons of you... *and of this grace [I] will enlighten men of ignorance, my brothers, your sons).*

Tradition and John the Evangelist

It is important to note that the Fathers of the Church have repeatedly made reference to the contents of the Hermetic doctrine (from St. Augustine to Lactantius, Eusebius St. Cyril) in order to defend Christianity from possible contaminations.

This determines the large diffusion of the Hellenistic culture and how much it satisfied the needs of that historical period when people were living in the areas under the Roman Empire.

Scholars consider John, the author of the fourth Gospel, a theologian, a mystic, besides of course being one of Jesus' disciples. John is among the followers of the very beginning, the "beloved disciple". Around the year 50 AD, at the Apostolic Council of Jerusalem, Paul defines him as a "Church pillar".

After having preached the Gospel message far and wide, John settled in Ephesus in Asia Minor, where he died at the end of the first century.

This Gospel has therefore been written by a mystic during the final draft of the *Corpus Hermeticum*. The contemporary nature *between the two compositions* can perhaps explain some more concrete connections with regard to both the theological-mystery establishment as well as the literal writing.

But even if we don't want to necessarily find clear links, we cannot help wondering about the different influences impacting the two pieces of writing.

Indeed, the doctrines contained in the *Corpus Hermeticum* were developed in the centuries preceding the advent of Jesus Christ and so are *prior* to any possible elaboration made by the mystic writer of the Fourth Gospel, whoever he was.
It should be noted that the story of Christ for John is the beginning of a new era, the advent of an age when the divine word was revealed to men. Jesus, who defines himself as "the good shepherd of men" says: "I am the life, light, truth."
In this Gospel, the narrated historical events are chosen on the basis of their specific value as "signs", their symbolic and revealing meaning of the hereafter through a profound theological reflection.
It is often a difficult language, intelligible not by anyone, a language that uses philosophical categories and cultural patterns typical of the educated classes of the period, those social classes able to grasp the hermetic and esoteric messages. It was these teachings and instructions that built up the deep religious syncretism we talked about earlier.[30]

Let's have a look at some passages of the Fourth Gospel that show those *coincidences that appear "weird" in a book that should be "inspired by God Himself"...*
We have chosen to refer to the Greek text in order to get also the *literal correspondences* between this texts and the aforementioned *Poimandres*: This *symmetry* will help the reader catch the meaning of what we are going to discuss later.
In the *Prologue* of the Gospel (*Chapter 1*) we read:[31]

- ***Enarkè en ò lògos, kai ò lògos en pròs tòn theòn kai theòs en ò lògos...*** (In the beginning was the logos *[Word]*, and the logos *[Word]* was with God, and God wasthe logos *[Word]* ...)
- ***panta di'autù eghèneto...***(All things came into being through him ...)
- ***en autò zoè en kai e zoè en tò phòs ton anthròpon...***(in him was life, and the life was the light of all people...)
- ***etheasàmetha tèn dòxan autù, doxanos monoghenoùs parà patròs...*** (we have seen his glory, the glory as of a father's only son)

- ***plères kàritos kai alethèias...*** (full of grace and truth ...)
- ***ek tù pleròmatos autù emèis pàntes elàbomen kai karis antì kàritos...*** (From his fullness we have all received, grace upon grace)

In *Chapter 3:19* and *3:35* Jesus and John the Baptist say:

- ***tò phòs elèluten eis ton kòsmon...*** (light has come into the world...)
- ***o patèr agapà tòn uiòn kai pànta dèdoken en te keirì autù...*** (The Father loves the Son and all [things] gave [has placed] in his hand ...)

In *Chapter 5:24*, speaking of the mission of the Son and the power over death, Jesus says of himself:

- ***ò tòn logon mù akùon kai pistèuon... metabèbeken ek tù thanàtu...*** (the [one] to my word listening and believing... has passed from death to life...)

And yet, in *chapter 8:12*:

- ***egò eimì tò phòs tù kòsmu...*** (I am the light of the world ...)

In *Chapter 10:11*:

- ***egò eimì ò poimèn o kalòs…*** (I am the good shepherd ...)

Later on in chapter 10, while defending himself from the accusation of blasphemy addressed by the Jews wanting to stone him, Jesus pronounces the supreme declaration that corresponds to what we read in *Poimandres* §5, where it is said that Logos coming from God (*Noùs*) is the son of God.

In *John 10:36*, we thus read:

- ***onò patèr eghìasen kai apèsteilen eis tòn kòsmon... oti èipon, Uiòs toù theoù eimì?...*** (the one whom the Father has sanctified and sent into the world...because I said, "Am I God's Son"?)

If you make a quick comparison with the quotations from Poimandres, *there are many correspondences between the two texts, which suggest a possible cultural and religious common basis.*

The author of the Gospel of John proceeds from a completely different basis, inspired by the story of a man (Jesus Christ) with whom for some years he had lived with, and shared experiences until his death. On this historical basis, consisting of both important and seemingly inconsequential daily life

experiences, *the author of the Gospel inserts his philosophical and religious speculations, which have much in common with the Corpus Hermeticum, generally speaking, and particularly with* Poimandres.
Hence come the doubts, and hence the question arises about *the origin of the supposed "inspiration" which led to the writing of this text that Christian Religion believes to have been "dictated" by God himself.*

Possible Influences?

The bible tells us about beings that have come from other worlds and created mankind; over the centuries these beings have been transformed into divinities and the original plurality has been reduced to a single god.
Meanwhile, we can't help noticing that *the author of the Fourth Gospel, the most spiritual one, is steeped in hermetic culture*, he loves to use mental and literary categories full of symbolism of difficult allegorical interpretation.
That's why it seems reasonable to ask questions, first of all the one that entitles this chapter:

- Are the mystical and theological elaborations of the author of the Fourth Gospel, *truly and clearly, of divine inspiration, directly dictated by God*, or rather are they a product of the times?
- Aren't they more seemingly *a mystical reading of historical events* that occurred some 50-60 years before the writing of the book?
- Are they perhaps a *reinterpretation* made in the light of the same teachings that have inspired other works written in the same historical and cultural moment?
- Might they be the result of the educated thought looking for new, concrete and persuasive answers to mankind's anguish, considering that mankind had for centuries no longer enjoyed any *direct relationships with deities* and was therefore desperately trying to recreate it again?
- *Hence is there a truly divine inspiration* for the so-called Holy Scriptures?

In this *attempt at reconstructing a spiritual divinity that could replace the*

missing material gods, it seems fairly clear that different cultures did collaborate in an effort to create a universal figure, which could at least suite the Hellenistic world.
We thus assist to a mutual interchange between the new born Christian doctrines and the classical culture, which has had a considerable influence in later centuries. Just think of the preaching of one of the most important Fathers of the IV century Church, St. Ambrose.[32] His sermons of neo-platonic inspiration were based on one of the major works produced by that philosophy: Plotinus *Enneads*, a true compendium of philosophical doctrines drawn from the thought of the Greek philosopher Plato.[33]

The differences

Of course, between the Fourth Gospel and the other Hellenistic writings there are also deep differences about the concept of God, the eschatological view of the human destiny and the path of growth in choosing his faith, but these do derive from the different historical or speculative basis, generating the religious reflection.
For example, in *Poimandres*, the soul that follows the words of divine guidance lives a mystical experience and undertakes a sort of "astral travel" during which it runs through the seven planetary spheres, to reach the Heaven of the fixed stars, called Ogdoade. It then joins the other blessed ones and reaches its final goal, represented by the regenerating reunion with God, without having to go through the experience of death.[34]
Also different were the goals: the disciple John (as he himself had chosen on the basis of his personal experience) was to deliver his readers a specific message with reference to the figure of that Master he was bound to for some years. To do so, and to convince the sceptics of what he claimed, he had to use those forms and contents, characteristic of his time, *revising the figure of Christ in the light of the doctrines most widely used and accepted by those social classes to which he was addressing.*
We can not blame him for this choice, but at the same time we can not help

asking a few questions:

- Did the God Christians are asked to believe in really reveal in the forms we know?
- On what basis should we believe in John's Logos instead of the *Corpus Hermeticum*'s?

Brief Reflections on Esotericism in the Jewish-Christian doctrine

The Gospel of John is not the only text containing elements that suggest *a link between Christian doctrine and the esoteric and hermetic culture of the time.*

Matthew

In *Matthew 7:6* Jesus explicitly says:[35]

> Do not give the holy [holy things] to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

This expression is interpreted by many as a clear and severe call not to indiscriminately spread the knowledge, not to disclose the secrets of a profound wisdom to an audience unable to understand it and therefore likely to turn the message against the same people who have conveyed it:

- But isn't this *exactly what happened*?
- Hasn't the Church begun its largest development *ever since it became a mass religion*, losing its connotations as mystery and a cult initiator?

Yet it is Jesus himself who openly reveals his desire to talk to few, to communicate only with those who are able to understand, to unveil the true knowledge only to those who are ready to receive it.

When disciples would ask him why he talked in parables, he used to answer (*Mt 13,10-17*):

> To you it has been given to know the secrets of the kingdom of heaven, but to those [others] was not given [...] because seeing [watching] they do not perceive, and hearing they do not listen, nor do they understand...

Then the evangelist continues supporting this Christ's last statement *with a*

quotation from Isaiah's prophecy that in this respect is worthy of being paid attention.
In Chapter 6 of his book, the prophet tells of his prophetic vocation occurring in the presence of God who was seated on a high throne, covered with a coat whose edges covered the temple that was filled with smoke, while six-winged Seraphims were above him screaming "Holy, holy, holy, Yahweh Tsevaòt...». Isaiah offers his availability to God, who tells him (*Isaiah* 6:9-13):

> Go and say to this people: "Keep listening, but do not comprehend; keep looking, but do not understand. Grease [cover with grease] the heart of this people, and its ears weigh down [make dull] [...] and in his heart [do not] comprehend and turn [convert] and heal to [for] him.

This very severe statement gives a certainty: very few people are able to receive the Word (Logos) and theirs will be a holy progeny.
The same message is also recorded in two other books: Mark, in Chapter 4:10-12, and Luke in Chapter 8:10.

In conclusion

In several writings we find parallels between the so-called "revealed" books and the works of the period thinkers, marked by the examination and controlled disclosure of the esoteric doctrines. Still in the figure of Christ, and in the entire history of the origin of the Jewish people's monotheism, there are elements that *contribute to doubting about the supposed "divine revelation"* of the so-called Holy Books.
However, the task of this book is not to make a detailed analysis of the relationship between this religion and the thought which constitutes the original (esoteric) nucleus of all great religions. Here we want to *understand* if our doubts do have concrete foundations, to *analyze those coincidences*, which are sometimes strange and sometimes enlightening, to *highlight all the incongruities* that have compelled us to ask:

- Is it possible that the Bible, as a whole, has been *truly* inspired by God, the One God?

Thoth and the Judeo-Christian Thought

We now analyze the figure of Thoth and some other curious parallels between the wisdom he passed on and the origins of Jewish and Christian religions.
According to Egyptians, this God knew all mysteries and wisdom and could dispense them to a few initiates he would choose; he himself wrote this secret knowledge in 36,535 rolls, hidden underground for the benefit of future generations. Thoth was also often depicted in the Hall of Judgement in the act of judging the souls that appeared before him after death.
This God, then, was legislator and judge and, accordingly, in the *Egyptian Book of the Dead*, there is a formula that all souls had to speak before him in the Last Judgement. In that decisive moment the dead's souls, besides other things, had to say:

> I have not despised God, I have not killed, I have not committed fornication, I have not robbed [...] I have not violated someone else's woman, I have not cursed, I have not borne false witness...

How can we fail to immediately grasp the almost literal correspondence between this confession and some of the commandments which God gave Moses on the Mount Sinai? We of course are yet remembering that the *Egyptian Book of the Dead* is about 2,000 years older than the Bible!
Coincidences become even more amazing, if we consider that, while the Old Testament tells us that Moses' Tablets of the Law were written by God on a stone (cf. *Dt* 5:7-22); in the *Book of the Dead* we read that "this chapter was found on a brick placed under Thoth's feet, and was written by this God himself." In the same Egyptian work there is another really disconcerting expression for its affinity with one of the central elements of Christianity, the Eucharist. Indeed, Chapter 102 reads: "To have eternal life, communicate with my consecrated bread..." and later on: "Drink my wine [...] its plants sprout over Osiris' body".
In this regard, it is interesting to note that Osiris and Thoth were often identified in Egyptian religion, and that Osiris is the God who is killed, *resurrects* and then from his body makes wheat and new life rises.

Osiris is not the only figure whose divinity finds its proof in the ability to win over death.
We have for example:

- Dionysus
- Adonis
- Tammuz (the Phoenician Adonis)
- Demeter celebrated in the Eleusinian Mysteries
- Mithras who was worshiped in Rome as *Sol Invictus* (the sun winning over the death's darkness) and whose birth was celebrated on December 25th

All of these were gods whose death and resurrection were annually celebrated. They would guarantee the return of light and life after the winter's darkness, which represents death.

The God who guarantees rebirth for his followers by providing them with food is not a prerogative of Christianity.
The Indian Brahmins taught that the rice bread offered to the deity during the sacred ceremony, would become God's real flesh. The Aztecs celebrated a real rite of Communion: Convinced that they were eating God's flesh, they consumed bread made of maize, beet and honey, which had been consecrated during special ritual ceremonies.

The Doubt and the "Unacceptable Hypothesis"

Inspired by God... or Thoth?
This question does not pretend to affirm such an unrealistic alternative, a non-existent rivalry between two gods in the run for the authorship of the "sacred" books, or at least those books that are considered as sacred.
This question only wants to justify the *doubt* that appears likely to rise, and wants to be a *reminder of the responsibility* for those who pretend to say with absolute and unequivocal certainty that these books are "sacred" because they

are directly inspired by the same God of whom they are the spokesperson.
Too many elements make them similar to other texts, other faiths, and other religions' fundamental constituents.
Let us try to formulate a hypothesis about the real origin of the texts we are interested in.
It is very easy to imagine an aging John, aware of the fact that life is slipping away, intent to look into the archive of his memories. *Fears, doubts, perplexities, and distressing questions come over him:*

- What will become of Jesus' words, he who lived many years earlier?
- What is the meaning of his death now that all those who knew him and were the direct witnesses to his outstanding life are dying?
- Have those years of prayers, meditation, talking about God, walking long distances, eating crops from the fields, and sleeping anywhere all passed in vain?
- Have the doctrinal fights against Pharisees' hypocrisy been useless?
- Are those years now only a memory of a wonderful attempt that has miserably failed?
- Had Jesus really lived for nothing - who would intervene in the daily lives of his poor countrymen, relieve pain, erase the small and large anguishes of a people who, although ruled by foreign barbarians felt "chosen by God?" This could not be so! Several times and in various parts of the known world, John had told the story of this great man, so great that he could not be considered simply a man: he had a special light inside, enabling him to speak as even the greatest teachers of law could not do. He would accuse, reproach and forgive with an authority that did not pertain to any of his predecessors. He could still feel satisfaction in recalling the anger of the 'conformists' who saw them attending banquets with "publicans, sinners and prostitutes". What subtle pleasure it was to violate the arid and absurd traditional laws, while silently supporting, through behavior, the strength of a new and shocking message...
- How could one let go the story of a man who lived so extraordinarily? It was nice to live with those certainties, they made you feel master of your own life; in those days nothing could disturb the serenity and power that

arose from the certainty of the imminent coming of the kingdom of God. Over the years and in John's preaching, memories crystallize on those events that have marked the milestones of a journey that began with the baptism in the Jordan and finished on the Golgotha: certain events are called to mind and reviewed in the light of what a religious spirit *needs absolutely to believe*. Speeches take on a new and perhaps deeper meaning, are enriched with content that develops through time. New thinking along with comparisons and *contributions from other doctrines seem to facilitate the understanding* of what sometimes seems pointless. Jesus could not die a second time, and could not disappear with the death of the last witness of his life!

- What real chances had they to communicate this message *to the educated classes, the initiates, and the connoisseurs of the mystery doctrines*; a message that came from an obscure nation under the Romans, preached by an even more obscure inhabitant of a little village, virtually unknown to Israel itself?
- What opportunities did this Good Novel have to be heard and accepted by people accustomed to other doctrines?

Hence *the need arose to make the preaching of this Hebrew carpenter who had no title for speaking to humanity*. Hence, *the need to tie Jesus to the ancient and mysterious tradition of major initiates*. Hence, *the decision to feature him within those categories that might credit him and make him acceptable.*

26 See “Il Tempo” of January 19th, 2003.

27 we specify that the literal translation of Psalm 23, verse 1, reads: "To Jawhèh [is due] **** the Earth and the filling, world [universe] and people on it" (NDT).

28 See Appendix 3, p. 210.

29 Literal translation of the author.

30 in this regard you can see also the previous book: *Resurrection Reincarnation - consolatory fables or reality?*

[31] Literal translation of the author.

[32] See Appendix 2, p. 203.

[33] See Appendix 2, p. 203.

[34] For this theme we need, once again, to recall our book *Resurrection Reincarnation*... Cit.

[35] Literal translation of the author.

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In conclusion...

Initially, we have formulated the hypothesis that *in our past there has been contact with extraterrestrial civilizations*, and later we have asked:

- Is there an opportunity to learn more?
- Can we give substance to the hypothesis?
- Have we obtained any evidence?

But, above all, we wondered whether *the most important sacred text of the Western religion* had recorded any knowledge and memory of such events! During our discussion we have seen how *the Roman Church has been forced to admit that the Bible has records of such reality, whose story turns out to be substantially equivalent to the Sumerian's when they describe the Anunnaki and their flying machines.*

We have pointed out the concreteness characterizing the detailed descriptions of events, timings and geographical locations of the stories. Our objection to the traditional interpretation is that it is much more likely that *whomever wrote the sacred texts on paper has transposed the story of real physical phenomena which hundreds and maybe thousands of people had repeatedly witnessed*. This Phenomena was recorded by way of memory which must have been handed down over time in its substantial aspects, but with all the variations that oral transmission inevitably produces.

Also recorded is the concreteness that has drawn the authors of the Old Testament to admit the unthinkable, namely that GOD DIES, like all other men.

We examined a number of concepts that tradition has interpreted and reworked in the light of the monotheistic dogma: The Ten Commandments, the blessing, the glory of God, the angels, and the prophets' visions.

Finally, we have realized that *even the most "mystical" of the inspired texts contain origins of very human situations that are motivated by personal, social, cultural and historical heritage*. This is also the reason why doctrines and interpretations of religious tradition do not necessarily always lead to fixable contradictions, and theological issues that are being debated for centuries with no universally accepted solutions are proof of this.
Everything contained in these texts becomes understandable if we simply look at the Bible as one of the many works of *man*, which are inevitably full of contradictions and uncertainties.
Once you *accept that the so-called Sacred Texts are but works written by men, with all the limits due to human imperfection*; there is no point to introduce the concepts of mystery, or of the hidden God who does not want to reveal totally, to avoid trampling on men's free choice.
When there is a linear and comprehensible explanation of an event, it is absolutely *useless* - and in this case also *absurd* and *overwhelming* - to introduce misleading motivations. A simple reading guided by rules of *common sense* and *rationality* would be sufficient.
Don't they say that reason is the highest gift God has granted men in order to search, know and follow him? We have tried to use it here.

The Memory of Superior Beings

All possible questions fall away if only we accept that *religions were created as an attempt to rebuild, reinvent, try to contact with those superior beings considered "divine" because of their peerless supremacy in terms of knowledge, ability and power*. These were:

- Individuals who *lived so long* that they were *regarded as immortal*;
- Individuals who *knew the secrets* of nature and the cosmos, and *transmitted those secrets only to their faithful followers*, thereby starting the "initiated" caste of kings, rulers, and priests;
- Individuals who could *travel through the sky, covering unimaginable distances in such a short time* as to be unconceivable for those who only

walked;

- Individuals who *used intermediaries to manage their power and communicated with humanity through filters,* such as the "angels", in order to prevents direct contact;
- Individuals who *had created man using genetic engineering techniques,* just as we do today, but only after having regained the ancient wisdom with great effort and a very long time.

In summary, these were *individuals from other worlds, that the writers of the Bible knew very well, as the Catholic Church also confirms*.

Concluding Thoughts

(And one last question...)

Meanwhile writing this book, the western world is living a particular historical moment when mankind is discussing over bioethics and *the Roman Church is very close to the truth. When they affirm that "by using DNA manipulation man wants to be like God",* they are probably correct. Man is actually trying to *imitate* those who have "created" him!

The repeated attempts to "create" is part of a process in which we are *gradually acquiring the same full knowledge as those who have created us "with their own image and resemblance"* (with the initial aim of exploiting us as their laborers, to serve and honor them, and finally to manage the planet they have entrusted us).

Once the *direct contact was lost*, either because those "gods" disappeared, mixed into the society with their creatures or more simply, just returned *home; man felt orphaned by the Father and tried to elaborate his figure in spiritual terms*. Since man was not able to reproduce him materially, the basis of that knowledge is now lost forever.

The "religious" man has kept on trying to recreate the figure of God self-attributing a very special position, a status of superiority compared to the other

living species.
He feels a God's child, while most probably he is simply *the result of genetic engineering, which has enriched his DNA and allowed him to reach the peak of the Primates' lineage*, one of the branches of life in its constant evolution. This evolution always produces the highest result possible, in relation to the environment in which it develops. In his *Preliminary notes for a universal assessment on the contents of the human Mind*,[36] Prof. A. Bertirotti (Professor of Cultural and Mind Anthropology, at the University of Florence) writes that while it is true that humanity is currently the highest expression of one of the many evolutionary lines,

> the idea that man is superior to other life systems is not only actually wrong but can induce attitudes that may be, just as it is currently happening in the universal history, absolutely negative.

he continues by stating that the originality of the human species must be sought elsewhere.
Accordingly, we believe that *the real* great and original, *ability of man* is the *skeptomai* (namely, the "inquiring"); constantly striving for Yahweh: *heyéh, ashèr, heyéh* ("I am what I am, I will be who I will be"). This inquiring shows a tendency towards this *idea of deity*; whoever it was, is, or will be in a possible future revelation.
Let us ask one last "shocking" question:

- When we talk of the "return of God", does it mean *we have to wait for a return* of our creators?

It is a fascinating possibility... and what if *they are already here, in our present*? While the Sacred Books tell us of their past: in hindsight, who knows, they could be fully immersed in our present history (a history we have tried to reconstruct in Appendix 1). You, free-thinker, have arrived at the end of this book, and have demonstrated yourself to be open-minded and yet firmly anchored to the ground. Enjoy the rest of the reading and your search along the Free Path of Knowledge! Your soul will certainly find its way.

[36] See the website: www.bertirotti.com/antropologia/considerazioni_universali/

Appendix 1

History

Here follows a *free* and *independent* reconstruction of a *hypothetical sequence of events* resulting from the integration on the official histories with information and data contained in the texts of the authors listed in the bibliography: contradictions or inconsistencies can occur here and there, since scholars don't always agree. Much of the information is obviously not supported by historically proven evidence or documentation, therefore the reconstruction must be considered as *a pure example of how history would have been* if this book's assumptions revealed it to be true.

4 billion years ago
The clash of Nibiru (large outer planet drawn by Sumerians on their boards) with Tiamat (Earth): it gave birth to both the Earth, as we know it today, and the asteroid belt. Nibiru is captured in a solar orbit and transmits to the Earth the "seed of life".

14 to 2 million years ago
Isolation of the branch that from apes will lead to the human species. The first features of hominids appears: the genetic traits that distinguish gorillas and chimps from men detach. *Homo habilis* appears.

1.5 million years ago
Homo erectus: the first true hominid using stone tools; through Sinai, he emigrates from Africa to Southeast Asia and Southern Europe.

600-100 thousand years ago
Lower Palaeolithic.

450,000 years ago
Fifty ANUNNAKI descend on Earth from Nibiru led by ENKI. They splash down in the Arabian Gulf, where they make their first allocation, ERIDU, the "home of the far world".

430-400 thousand years ago
ENLIL arrives on Earth and founds Nippur: where he establishes the control centre in Nippur. The number of Anunnaki rises to 600.

400-360 thousand years ago
The biblical Nephilìms found Bad-Tibira as a centre for the fusion of metal.

300,000 years ago
The ANUNNAKI who work in South African mines rebel and demand to be replaced in the extraction work. Possible ruins of minings in South Africa. The first experiments in genetic engineering take place, starting from *Homo erectus* (?), in order to create a species of "primitive workers".

300-250 thousand years ago
There is (??) a second phase of genetic manipulation by which the Anunnakis furnish humans with the ability to procreate by themselves (the "knowledge"), but they are not given the longevity gene (immortality).

230-180 thousand years ago
Neanderthal man is born: tools and physical features are still very similar to those used by Australopithecus 2 million years earlier. *Homo erectus* becomes *sapiens*. Adam and Eve may have been "created" around 180,000 years ago or, in this period, they have moved to Eden and here received the genetic ability to procreate, thanks to enki the snake-God.

150,000 years ago
Enos son of Seth (Adam and Eve's third son) was born and "they begin to invoke the name of the Lord". And men started moving to Middle East Asia

(Mesopotamia).

137-133 thousand years ago
Geneticists attribute this period to the appearance of the mitochondrial Eve: a female that, since then, has always and anyhow had at least one female child through which her mitochondrial heritage has perpetuated.

115-80 thousand years ago
Middle Palaeolithic. In the Bible we read about Tubalcain, of antediluvian lineage, who "forged tools of copper and iron". The farmer Cain kills his brother Abel, a shepherd; Cain's descendants become the creators of civilization (cities, metalworking...). The "sons of God" walk on the Earth and join with human females thus generating the biblical *Nephilìm*; in this period individuals created by gods live very long. Traces of human settlements in Swaziland and Zululand. Traces of mining areas in South Africa. A direct evolution of *Homo sapiens* is Cro-Magnon (*Sapiens sapiens*): Neanderthals emigrate (expulsion of Cain?). *Sapiens sapiens* is the man we know as "civilized": was it then that "they began to invoke the name of God"? (*Gen* 4:26)

70,000 years ago
Noah was born. There is the Ice Age.

60,000 years ago
Traces of mining areas in South Africa. The discovery of a Neanderthal's hyoid bone (from Mount Caramel, Israel) reveals that he could articulate words.

50-10 thousand years ago
Upper Palaeolithic. The period is characterized by the last Ice Age (Wurm) and the differentiation of the major races: Negroids, Mongoloids, Europoids and Australoids.

49,000 years ago

ZIUSUDRA's Sumerian reign begins: he is the biblical “Noah”, enki's faithful servant.

38-13 thousand years ago

In this period the Earth's climate conditions are particularly unfavourable. This situation is described by scholars and Sumerian tablets that tell of seven particularly adverse *shar*: 25,200 years. *Shar* are periods of 3600 years: the Sumerian number system is based on the number 60, sub-multiple of 3600. At the end of the Ice Age, ENLIL decides to erase mankind taking advantage of what is about to happen.

The ANUNNAKI leave the Earth, which is being destroyed by the Flood. The three sons of Noah, whose mother belongs to a different ethnic groups, are born: Shem, Ham and Japheth.

Traces of mining areas in South Africa.

The *Homo sapiens* of Cro-Magnon *(sapiens sapiens*) proliferates in Europe supplanting Neanderthals.

21,000 years ago

According to Manetho, this is the period when it begins the kingdom of Ptah, in Egypt: it lasted 9000 years and afterwards his son Ra sat on the throne for a thousand years. Meanwhile, after the Flood ENKI returned to drain the territories: the myth says that Enki went to Nubia and Ethiopia to make them habitable. After Ra Shu reigned for 700 years, Geb for 500, Osiris (Ra's great-grandson) for 450, Seth for 350 and Horus for 300. Then follows about three centuries of confusion, interrupted by the historical dynasties of king pharaohs. The Bible tells of Patriarchs' longevity: how long could such beings live, whose biological clock was set to a planetary rotation equal to 3,600 Earthly years (that means that one life year of theirs corresponded to 3,600 life years of ours!)?

13,000 years ago

Homo sapiens spread throughout the entire planet.

12,000 years ago

End of the last glaciation. During the Flood (about 11000 BC) ENLIL wants to destroy humanity, but enki succeeds in saving his protégé: he warns ZIUSUDRA/Noah and makes him build a vessel capable of withstanding the water. After the Flood, agriculture develops.

11,000 years ago

After the Flood, the ANUNNAKI decided to split the territory into four regions, three of which are assigned to men: Egypt, Mesopotamia and Indus. The fourth is a sacred one and therefore is reserved for gods: TILMUN, the "place of the flying machines". After the flood, humankind received the scientific knowledge. Somewhere in the Middle East we record the domestication of animals and the first production of grain whose selection seems to have taken place in very little time, maybe in the ANUNNAKI' EDIN (Eden)?

10500 BC

According to many current scholars (Hancock, Von Daniken...) this is when the pyramids of Giza were built and the Sphinx was placed to indicate the TILMUM (the east side of Sinai).

10000-5000 BC

In Mesopotamia the Mesolithic began. Men use axes, spears and knives made of silica (moulded stone) and start using flint. They begin to domesticate animals and to grow plants thus giving birth to the first forms of agriculture. Mesolithic culture expands into Palestine (El Natuf and Jericho's cultures)..

7500 BC

In the Middle East they start working with clay. Egypt is ruled by semi-gods. According to Manetone, the period of semi-gods runs approximately from 7100 to 3450.

6000 BC

According to the new histories, this millennium sees the migration from EDIN (Eden) and the colonization of Sumer first, and then Egypt later at the hands of the descendants of the first people "created by gods" and saved from the Flood. Cain (the Akkadian Kiyan, Adamu's son) is exiled to the land of Nod.

5000 BC

Here starts the Neolithic period. The megalithic culture spreads in Spain, France and England.

The first agricultural community is born: farmers and herdsmen start living together. Farmers first settle in villages and then in houses and settlements (towns) built within walls. The power is centralized and a stratified social structure takes shape: kings, priests, soldiers, artisans, merchants, peasants, slaves...

The first monumental civilization was established along the larger rivers: Tigris, Euphrates, Nile, Indus and Huang-He.

Mesopotamia is ruled by priest kings. According to new histories, the biblical Enoch (the Akkadian Hanu) reached the "land of *Shin'ar*" (Sumer) and builds the early cities: Eridu, where "kingship descended from heaven". Therefore, the first king seems to have been a biblical patriarch.

4500 BC

In this V millennium, Genesis records the peoples' migration from the north of Mounts Zagros (Eastern Iraq) to lower Mesopotamia, later called "the land of *Shin'ar*" in the Bible.

4000 BC

After a period of cultural and artistic stagnation and regression, almost suddenly Sumerian civilization appears. Men become builders of cities and keen in mathematics, astronomy and metalworking techniques.

3800 BC

Here appears the biblical figure of Nimrod (the Sumerian ENMERKAR): great-grandson of Noah, descendant of Hivites (therefore African), gods' slave

and great builder.
The gods begin the reconstruction of the cities destroyed by the Flood, Baalbek had been rebuilt shortly after the disaster, and then to follow Eridu (3800), Nippur (3800-3700), Babylon (3450), Agadir (2400), Nineveh (2300). In the Middle East, the processing of metal (copper) was developed.

3750 BC
ANU, the Lord of the empire, descends on Earth: Sumerian texts describe the pomp with which the event was celebrated.

3670 BC
The space bases transfer the command to Earth: this event signifies the beginning of both Sumerians days' counting and of the Jewish calendar.

3500 BC
In Sumer people start using the energy produced by oil: Sumerian language has names for all bitumen derived substances. This period dates back to some statuettes depicting INANNA and gods' messengers with “tech” clothing: backpacks, caps, goggles, helmets ...

3450 BC
There are many wars among gods along with several attempts to take control: according to the “alternative” hypothesis they were aimed at building a spaceport in Babylon (the Tower of Babel).
With regard to the Biblical story of the multiplication of languages (related to the tower of Babel), there is a very enlightening Sumerian text: it says that there was a time when people paid homage to ENLIL in one language; then instead, the text continues, in Sumer, Shubur and Hmazi they started to speak many languages because the gods' master changed their words, putting in their mouths a confused language whereas at first the language of humanity was unique.

3200 BC

The city of Uruk (the biblical Erek) appears to be already structured. According to traditional histories, Sumerians settle in southern Mesopotamia; they are keen in processing metals and divide the territory into city-states. The highest authority is represented by the LUGAL ("Great man"), the prince-sovereign who holds political, religious and military power. The lunar calendar of twelve months is born; they apply the sexagesimal system, dividing the day in 24 hours and the circumference into 360 degrees.

3113 BC

After 350 years of chaos, this is the year when enki restores his African kingdom, imposing Sumerian Kings (Menes); the capital is located in Memphis. The Egyptian writing appears already formed and does not undertake any variation for centuries thanks to the easy means used to write (feathers on papyrus) whereas the original cuneiform Sumerian writing had to evolve to meet the difficulties represented by the clay support. The similarity between these two languages implies that they derive from a single stem or have shared a later phase of development.

3000-2000

A ziggurat built in the city of Kish in Sumer belongs to this period. The city of Uruk hosts the first "parliament" known in history; it consists of two "rooms" (Assembly of seniors and Assembly of citizens suitable for weapons). There appear the first clay tablets with cuneiform Sumerian writing that will acquire (with Akkadian, Assyrian and Babylonian Semitics) as much importance as Greek and Latin had and will have on the Western European culture.

To the third millennium belongs to an Akkadian seal depicting the Solar System made of twelve bodies: Sun, Moon and ten other planets (currently we only know nine of them).

Also, the heroic deeds of the legendary Chinese Emperor Huang-Ti date to the third millennium. The emperor was endowed with special knowledge and powers: he taught the inhabitants of the basin of the Huang-He (the "Yellow River", in North China) all useful knowledge for a civil life; he built twelve mirrors with an unknown material, "miraculous tripods" that emitted sounds

and voices and recalled “the dragons flying in the clouds that could stand still or move, become heavy or light, were used to communicate at a distance”... In the land of Huang-Ti there worked “metal creatures, able to fly, with detachable heads, who ate minerals”. Huang-Ti's life was very long, as well as his “mates'” (more than 2,000 years). When travelling, these individuals produced thunder.

2900-2600 BC

These are the years of the early Stonehenge. In 2900 BC Gilgamesh reigns at Uruk (the biblical Erek), in Sumer; as the most early Sumerian kings, was son of a god and a mortal. In Crete, Minoan civilization was establishes, and runs until 1400 BC.

At Lagash (Sumer), Sargon is the first member of ENSI's dynasty (ENSI: “righteous master”, local governor) that will last for about 650 years.

2800 BC

The civilization of the Indus Valley begins to form, whose territory (the Third region) had been entrusted to the government of INANNA/Ishtar: the cities of Harappa and Moenjo-daro, indeed, worshipped a single female deity. In Sumer, according to traditional history, it is recorded the infiltration of Semitic people and the separation between political and religious powers. Mesilim of Kish becomes the Great king.

2700 BC

At Stonehenge, eighty stones are placed in a double circle, replaced, a few years later, by the so-called *sarsen* boulders arranged a circle and joined by lintels to form a ring. This period also records the beginning of the Chinese calendar that - Chinese say - was born after the arrival of the “sons of heaven who travelled on a flaming dragon-ships”.

2650 BC

At Saqqara, Egypt, they built the pyramid of Zoser.

2600 BC

The Sumerian king URUKAGINA reforms the legal system to put an end to state powers' abuses: he claims to have been commissioned by "god" NINGIRSU.

2500-2400 BC

The ancient Inca empire is born and they build Cuzco's first temple. According to traditional histories, in Sumer, Ur's First Dynasty was founded by Masanne-Padda (to whom belong the rich and famous tombs of princes and princess Wolley discovered in 1922) whereas Ur-Nanshe (which breaks down the hegemony of Kish) founds Lagash's first dynasty. The Stele of Vultures belongs to this period, known as the first monument containing the narration of historical facts: it tells the story of Eannatum, Ur-Nanshe's son.

2350 BC

In India the kingdom entrusted to INANNA decays. INANNA/Ishtar was known as the traveller goddess, very sharp in warping intrigues and alliances in order to increase her power in several territories. According to the traditional chronology, Akkad establishes his kingdom in Sumer.

The last Sumerian king was Lugalzaggisi, prince of Umma, who had conquered Lagash, Ur, Uruk, Larsa, Kish, Nippur, pushing off the Mediterranean Sea.

2340-2159 BC

Dynasty of Agade (Akkad), a Semitic kingdom founded by Sargon the Great. Described as the "Lord of the four parts of the world", he conquers Mesopotamia, Syria, Elam, and Asia Minor. He created a centralized system of power and built the new capital: Akkad.

2270-2230 BC

Naram-Sin consolidated the Akkadian kingdom, but with his death it falls apart under the pressure of Guti from Iran. Utukhegal, Prince of Uruk, drives them back and restores the kingdoms of Sumer and Akkad.

2200 BC

Terah, father of Abrahamwas was probably born in this period in Nippur to a high-ranking family of priests and politicians. This is also a period of the greatest concentration of celestial observations (the solar calendar of Machu Picchu, ENINNU of Judea in Mesopotamia; works at Stonehenge; the circular temple in Bahrain).

In Mesopotamia the new people of Kassites (kamite people, Negroids) make their appearance, which coincides with an increase in the processing of bronze, whose alloys are enriched with tin (derived from cassiterite).

2180 (et seq.) BC

In Egypt, chaos reigns: Early Middle Period (2180-2040 BC begin of the skype highlighting). Egypt is split between pharaohs, who control the North, and Ra's followers who take control of the South.

2150 BC

In the Egyptian Middle Kingdom (2160-1785 begin of the skype highlighting BC) in Nubia (Sudan) the mining temple of Kush was built: it contains a representation of a flying spacecraft and one of a landed missile, with two front figures wearing *non*-Egyptian clothing (they seem to be wearing a single-element dress covering the whole body).

2120-2100 BC

Abraham was probably born in Ur or Nippur in 2123 BC. Ur-Nammu founded the empire of Ur. Uruk and Ur are Sumerian cities mentioned in the Bible: the first is known as Erek and the second is the Chaldeans' Ur, even Abraham's Ur (Uru) was said to be located in the North, in Kharran, which was the home of Terah (Abraham's father) and the capital of Sumer.

2110 BC

Ur is declared capital of the empire: its King is Ur-Nammu, who reforms the legal system and brings back the past glory of the gods' temples throughout Sumer. Terah, Abraham's father, moves from Nippur to Ur to forge new ties

with the royal court.

2096 BC
Terah, Abraham's father, moves to Harran.

2050 BC
A new dynasty of Ur begins, with Ur-Nammu, Shulgi, Amarsin, Shu-Sin, and Ibi-Sin: these cities are ruled by governors. Due to Semitic Western tribes pressing against the boundaries, a defensive line along the Euphrates is built, but the Sumerian kingdom is further weakened by the struggle against the Elamites and the Lords of the Seas. Abraham is sent to Canaan with an army of knights. Abraham's act, ordered by "god", suggests his commitment in favour of the Lord of Ur (god Sin) who needed to know what was happening in the Western territories. Melkisedeq reigns in Jerusalem: at that time the city had tanks for water reserves far superior to any possible need for its very limited population (almost 40 million litres!). What were they for?

2050-2045 BC
AMARSIN (the biblical Amraphel?) becomes king of Ur in 2047, while Abraham moves to Egypt, returning five years later with a new army.

2040 BC
AMARSIN organizes an alliance with the Eastern kings who, commanded by Kedorlaomer the Elamite, assault Canaan and try to invade Sinai. Abraham stops them.

2024 BC
The Sumerian kingdom of Ur is invaded from the West, by the biblical Amorites. The Elamites (of Semitic lineage) supported the Enlilite Eastern god SIN, whereas the Western Amorites (of kamite and African lineage), supported the Enkite African god Marduk. Here also is the biblical patriarch Abraham, who worked on behalf of god SIN (rebelled towns' control and trip in Northern Egypt).

During the battles there occur the biblical event of Sodom and Gomorrah (*Genesis* 18-19) guilty of having allied with Marduk and tried to conquer the base of Sinai. The Bible points out that Lot's wife turns into a statue of "salt": in Hebrew the exact word is *melàch* that means "steam". Lot and his daughters refuge in the territory of Petra, where they will live long and generate the tribes of Moabites and Ammonites, who settle in the surrounding areas (100-150 km).

2020 BC

The Sumerian civilization is slowly disappearing while the new "human" dynasty is established in Babylon: Hammurabi (1800) belongs to this dynasty.
Babylon was countered by Assur, a new power that formed in the north, whose god was ASHUR, the bearded rival of Marduk.
Abraham, true to the Anunnaki's traditions, generates his legitimate son, Isaac, with one of his half-sisters. Gods promise him the kingdom and a large progeny. Sarah, once barren, became fertile after a "visit" by the Lord (*Gen* 21:1): in other words, could it be thanks to a medical intervention of a problem of uterine retroversion?

2000 BC

By migrating, the Aryan people took Sumerian traditions to India: the Vedas, considered since then as of "non-human" origin; they are followed by the Brahmanic literature, the Puranas, the Mahabharata, the Ramayana, all containing the concept of Ages calculated by multiples of the number 3600 (the ANNUNAKIS' *sar*, corresponding with our year,...)! With the invasion of the Amorites (also mentioned in the Bible) Sumerian and Akkadian civilizations come to an end: Assyrian and Babylonian dominations follow.
Writing, agriculture, astronomy and metallurgy develop in other areas of the world (China, Thailand, North India, Tibet, Crete): it is a time of great migration. Hurrians come from the territory of Lake Van and stand as the ruling class also thanks to their war chariots drawn by horses.
Much of this period (long *before* Moses and the Exodus of the Jews) belongs to the inscriptions found in the desert of Sinai and in Negev with the

tetragrammaton of Yahweh (YHWH) also carrying the writing *Yaw-rad* which means “descent” (Yeh-red is also the name of a patriarch born “in the days when there was the descent”...). The Sumerian kingdom, still ruled by Ur's dynasty, is invaded by the Canaanites that, in fact semiteze the territory creating some states in Isin, Larsa and Babylon (whose names have Semitic origin, from *bab-ili*, meaning “god's gate”).

1800 BC

Since the end of the great Sumerian civilization in the early millennium, many Sumerians have migrated to China, bringing their knowledge and the first forms of writing. The Chinese language is one of the few languages that has affinities with the Sumerian. During this period, Egypt develops a large territorial growth: it conquers Nubia from where the Dogons (a people that still has significant and unexplained astronomical knowledge especially related to the star Sirius) flee to the current Mali. This dynasty drives out Israelites (faithful to Enlil since Abraham). Techniques of bronze processing develop in Mesopotamia and later spread to the north (Caucasus, Anatolia), in Egypt and in the Aegean: so, from Crete the processing will then be passed over to Western Europe. Assur begins the conquest of North-Babylonian territory: the Assyrian kingdom has a little known history until about 1450, when it became the vassal kingdom of Mitannites.

1750 BC

The Hittite empire reaches its peak. Between about 1750 and 1700 the Sumerian kingdom knows one last political thriving period under the government of the City of Rim-Sin, Lord of Larsa.

1728-1686 BC

Hammurabi's Kingdom. This great ruler fights a series of successful wars against neighbouring people, and also defeats his two main allies: Rim-Sin of Larsa and Zimrilim of Mari. He leaves to posterity the famous Code of laws, known by his name and written on a stele of black basalt, preserved in the Louvre. He also completed the construction of the Palace of Mari where

20,000 clay tablets have been found. The official language was Akkadian while the cuneiform Sumerian was considered a “sacred language”.

1682-1637 BC
According to the new histories, in Egypt reigns Amenembat III (Twelfth Dynasty) whose vizier maybe was the biblical Joseph who had also served Senuseret III. According to traditional histories, the right period would instead be 1817-1772 BC.
According to new histories the Jews' exodus from Egypt takes place during the XIII dynasty, reign of the pharaoh Dudimose.

1628 BC
Explosion of the Santorini volcano. Climatic mutations lead to dramatic changes in the Nile's floods: Egypt weakens and migrations to Mesopotamia are recorded.
Mycenae, spared from the consequences of the disaster becomes the new power in the Mediterranean; there was the worship of a goddess whose iconography remsembles INANNA (a Sumerian deity).

1539 BC
The New Kingdom begins in Egypt, founded by the eighteenth dynasty. According to the new histories, instead, the New Kingdom would have started in 1194 BC.

1531 BC
The Hittites of Murshiloi I sack Babylon. From 1530 to 1160 there is the so-called “Kassite period” which the Elamites cut out.

1500 BC
Thutmose III says that Ra has took him on “a flight on his Boat” (*Shem*): the original cult of Shem will be replaced by that of obelisks and Eagles. The XVIII dynasty of pharaohs begins. To this period belongs a papyrus of Memphis in which one can read about two boats: the “Sekhen boat where the

sovereigns of the four cardinal points allow the pharaohs to make the journey through light and thus reach the divine fathers on the four corners of heaven" and the "Boat of millions of years, used by the men of the stars to navigate through the constellations and, following the heaven route, to reach the Earth"...

1450 BC
The city of Crete is suddenly destroyed. Therefore the Philistines had to migrate, as described in the Bible. The Hyksos arrive in Egypt.

1447 BC
According to the "alternative histories" under Pharaoh Dudimose occurs the exodus of the Jews. Moses meets his God who was already worshipped by the Midianites, whose head was his father-in-law.
The Midianites were descendants of Abraham and, unlike the Jews who moving to Egypt have lost touch with their religious tradition, they have maintained continuity in the relationship with their primordial gods, who were also the gods of antediluvian patriarchs and so the fathers' gods (the first Elohìm).

1433 BC
Probable year of the Jews exodus from Egypt: Yahweh guides them.

1393-1391 BC
In one of these two years in the Americas they have recorded a day when "there was no sunrise in the Andes, there was no dawn for 24 hours". On the other side, the Bible (cf. *Joshua* 10, 12-13 and 11) says that the sun "stood still for a whole day" to allow the Israelites to defeat the Amorites. So, on one side of the world we have a "longer day" while on the other side, there is a "longer night"...

1386 BC
According to traditional histories we are in the period of Pharaoh Amenhotep

III, and an inscription tells about the town of the *Shushu of Yhw*, the "people of Yahweh". The writing refers to the people of Yahweh contained in the song of Deborah (cf. *Judges* 5).

1375-1047 BC
Assyrian Middle Kingdom.

1352 BC
The monotheist Akhenaten becomes pharaoh. According to new histories this event occured in 1022 and his reign was coeval with that of the biblical King David.

1300-1200 BC
Dorians invade Greece while Israelites invade Canaan. It is interesting to note that Greek gods did not come from heaven, but from well-defined Middle East regions.

1286 BC
Pharaoh Ramses II was defeated by Hittites at Kadesh (Lebanon), despite the presence of god Amon-Ra who appears beside him and "personally" helps him to flee. Babylon's weakness encourages the rise of the Assyrians who, in 1250, establish their capital in Nimrud, under Shalmaneser I.

1279 BC
According to traditional history Ramses II becomes pharaoh.

1209 BC
To this year is attributed the "stele of victory" on which Pharaoh Merenptah writes his conquest over a territory whose inhabitants "were Israelites" (so says the Egyptian inscription).

1200 BC
Mayan civilization appears. Some date back to this period the Jews exodus

from Egypt. According to the new histories, however, the exodus took place about two centuries earlier whereas now Israel is going through the so-called "period of Judges". This is the century when the Babylonian poem of creation is composed, the *Enuma elish*, written on six tablets that corresponds to the six days of creation described in *Genesis*.

1137 BC
Nebuchadnezzar I is reigning in Babylon.

1112-1074 BC
Tiglath-Pileser I consolidates the Assyrian kingdom's power.

1022 BC
According to new histories, Saul and David lived in this period.

1000 BC
According to a new chronological hypothesis, shortly before 1000 a monotheistic cult worshipping Aten catches on in Egypt (the previous hypothesis dated it to the thirteenth century): Amenhotep IV changed his name in Akhenaten. David conquers Jerusalem during this pharaoh's last year of reign (Jerusalem was occupied by the Jebusites). The conquest suggests a direct relationship between David and Yahweh that was communicated through the Ark, though to use it David must wear the *ephod* (??). Solomon builds the temple with the *sancta sanctorum*: the place where the Ark of the Covenant had to be guarded.

948 BC
According to new history, Solomon reigns over Israel.

933 BC
Israel is living under the monarchy of two kingdoms (Judah and Israel).

883-612 BC

Assyrian Neo-kingdom: Assurbanipal II starts its major expansion.

880-850 BC
Prophet Elijah challenges the priests of Baal on Mount Carmel: Elijah's God sends fire from the sky that "consumes the holocaust, wood, stone and dust and drains water from the ditch": water was used to wet the whole burnt offering and make more evident the power of the "fire" created by God (*1 Kings* 18, 25-40).

776 BC
In Greece they organize the first Olympic Games where athletes had to participate naked: must this have been dictated by the necessity to be sure they were *only human beings* in order to guarantee fair play…? The historical notations from that point on do not record any further the presence of *superhuman* beings.

745-727 BC
The Assyrian Tiglath-Pileser III is reigning, followed by Shalmaneser V, Sargon II, Sennacherib, Aaharaddon and Ashurbanipal (the Greek Sardanapalus). The great library of Nineveh is founded. Some inscriptions of this century assign to Yahweh a partner called *Ashera* (the name recalls Ashtaroth, Ishtar, Ashtart, INANNA...).

689 BC
The Assyrian Sennacherib tries to attack Jerusalem, but his army is wiped out by an intervention of God

668-626 BC
Ashurbanipal reigns over Assyria.

639 BC
The Assyrian empire falls, devastated by internal rebellions led by Babylon: the architects of the new Babylonian kingdom are Nabopolassar and

Nebuchadnezzar II (604-562 BC).

612 BC
The Babylonian kingdom begins with Nebuchadnezzar and continues with Nabonidus.

597 BC
Jews are deported to Babylon. In the sixth century BC a true monotheistic thought starts being professed *simultaneously* among Israelites, Babylonians and Persians.

592-550 BC
Ezekiel has the vision of the celestial chariot (cf. *Ez* 1:4-27).

539 BC
Persians (Cyrus) conquer Babylon and Jews can return to their homeland.

485-465 BC
In Persia reigns Xerxes, son of Darius the Great: Xerxes is identified with the "Assuerus" of the biblical book of *Esther*, the queen who lived in the great imperial palace of Susa (Persia).

450 BC
The priests of Thebes list to Herodotus 341 generations of kings, covering a total of 11,340 years rule in Egypt. First reign the gods, then the semi-gods, Horus' fellows, and later on follow the human dynasties: pharaohs consider themselves as gods' "direct descendants" and, as such, legitimated to govern and worthy being immortal. Is it likely to think that *mummification* be *the attempt at reproducing something* got lost along with the departure of "gods", in terms of both memory and technique? May the long interplanetary travels be undertaken through the "apparent death" induced by the technique of *hibernation* and subsequent "resurrection" taking place in "another world"? Can sarcophagi be inspired to such hibernation structures usually filled with

all accessories, tools and food, needed during the "journey" of the man who would "revive" once landed in the "world of gods"?

331 BC
Alexander the Great conquers Babylon.

III century BC
Two important figures live and write their stories: priests Manetho, Egyptian, and Berosus, Babylonian, whom, harking back to the documents preserved in the archives of their sacred temples, compile the lists of those who have reigned in their respective lands since ancient times. *It is in their writings that we can read the superhuman durations of the various antediluvian kingdoms*.
From the third century BC it seems that "gods" do no longer live on Earth.

Appendix 2

Basic Glossary

Ammonites
They were the descendants of Ben Ammi, Lot's second son and Moab's brother (*Gen* 19:37-38); after defeating the Zamzummìm on the east versant of the Dead Sea, they settled in the region between the Arnon and Yabbòq rivers, from there they were wiped out by Amorites that pushed them to the eastern borders of the desert. They were excluded from the Jewish community because they worshiped Balaam.

Amorites
This is a generic term used to indicate the people that occupied Palestine before the Jews arrived. The name was therefore also synonymous with Canaanites.

Astarte
She was a goddess worshiped in the Semitic North-West (the Babylonian *Ishtar*), and represented the Phoenician and Canaanite Great Mother; this cult was linked to fertility, fecundity and war.
The main centres of worship were Sidon, Tyre and Byblos, but she was also known and worshipped in Malta, Tharros in Sardinia and Erice in Sicily. She also entered the Egyptian pantheon, where she was identified as Isis. In the Hellenistic period she was likened to the Greek goddess Aphrodite and to the Roman Venus. The name Astarte often appears in the Old Testament, even in the plural form (*Ashtarot*, cf. *Jdg* 10:6): in those cases it probably indicates the female deities equivalent to the male ones *Baalìm*.

Biblia Hebraica Stuttgartensia

The *Biblia Hebraica Stuttgartensia*, or *BHS*, is an edition of the Hebrew Bible published by Deutsche Bibelgesellschaft (German Bible Society) of Stuttgart. The text is an exact copy of the Masoretic text as contained in the Codex Leningradensis (L) and represents the official reference version of the Journal of Biblical Hebrew-Aramaic text for both Jews and Christians. This text also corresponds to the Bible published by "The British and Foreign Bible Society" of London: *Letteris Bible*.

Edin / Eden (cf. *Gen* 2:10)

Probably there were two: one in Africa (Enkite gods) and one in Sumer (Enlilite gods) where Adam and Eve were taken. The four biblical rivers starting from Eden are Gihon (the current Aras, once called Gaihun), Pison (now Uhizun) Hiddekel (Tigris) and Perath (Euphrates). Their springs are in the territory immediately west of the Caspian Sea, near the lakes Urmia and Van (Armenia-Kurdistan). The exact location seems to be the area where there is the current Tabriz (Iran): the Adji Chay valley, called *Meidan* by the Persians (namely, "place enclosed by walls"). The lands of Cush (Azerbaijan) and Avila (province of Anguran, Iran) bathed by Gihon and Pison, are in the current Azerbaijan and on the nearby mountains of northern Iran. The river crossing the Eden sinks in the vicinity of Urmia Lake then emerging to form the headwaters of the four mentioned rivers, two of which flow into the Caspian Sea (Gihon and Pison) while and the other two in the Persian Gulf (the Tigris and Euphrates).

Archaeologists believe that Sumerians arrived in the territory which will later become their land (Sumer in Southern Mesopotamia) following a migration whose origin may actually prove to be in a mountainous region bordering the Caspian Sea. Their most important God was identified as a "mountain" and their stepped temples (*ziggurat*) recall precisely this natural formation. The word *Eden* has been translated in Greek with *paradeisos*, "paradise", and comes from the *pairidaeza* of Zoroastrian religion (sited right in the Eden area): The word Avestan means "enclosed place". The Hebrew word for "garden", gan, comes from the root *ganan*, meaning "to fence". *Gan Eden*, therefore, means "fenced garden of Eden" that, as where the Bible says, is

actually “Eastward” to the Palestinian territory where the Old Testament was written. The Hebrew root *adhan* also refers to the concept of the “joy for a happy life”.
From the land of Sumer (Southern Mesopotamia) you can reach the sky (heaven on earth) through seven mountain ranges (from Zagros Mountains on) with seven hills (perhaps they are the “seven doors” of Babylonian and Hebrew stories?): they probably are the seven heavens, in Jewish religious mythology (Talmud), one must cross to reach the ultimate paradise.
Cain is banished from Eden in the land of Nod, whose ancient toponyms are Eastward to the area identified as a probable site of the biblical Eden. The term cherubim those who guard the garden recalls the village of *Keruhabad*, “Kheru residence”; the *Kherubi*, cherubims, the guardians of the territory.
This area is dominated by the Sahand Mountain (volcano), perhaps the luminous mountain where gods used to meet, the Bible “God's mountain”. This eden corresponds to the original “Land of the living creatures”, the Egyptians' *Tilmum*? Hence came the primordial gods:

- ENKI (EA - Ya - Yahweh);
- NINURSHAG (Mother of the living creatures - HAWWAH - EVA);
- INANNA (Ishtar - Astarte - Ashtaroth);
- DUMUZI (Asar - Marduk - Osiris).

Enneads (Plotinus)
Plotinus – born in Licopolis (Egypt) in 205 and died in Minturno (Lazio) in 270 - and was one of the most important philosophers of past times; he was Plato's heir and is considered the father of Neo-Platonism.
His teaching is found in the *Enneads*, a work edited and published by his biographer Porphyry. It consists of 6 groups of 9 treaties each, arranged with an ascending scheme starting from the mundane realities and earthly life, then move on to the metaphysical sphere (divine providence, soul, psychic and intellectual faculties...) to finally reach the supreme divine reality .

Eridu
It is the oldest settlement of the “gods” of Sumer. The term refers to the idea of a “far away dwelling” from the homes of origin. It was the centre of worship

of the god Enki who had drained the marshy land: it was built on an important system of canals and marshes. His name may recall the biblical Irad/Iaràd, son of Enoch, the "builder of cities". In *Genesis* 4:17 we read of a settlement in the plains and the founding of a city that was built by Enoch, named after his son, Irad/Iaràd: the name means "he who descended" and so it seems to recall a migration from the higher territories towards the plain, or yet, those who descended from above. It corresponds to the current Tell Abu Shahrain (315 km south-east of Baghdad).

Flavius Josephus

He was born in Jerusalem around 37 A.D., in a noble family and was educated in the Jewish tradition but with influences from Greek and Latin. He was a Torah observant Jew, close to the movement of the Pharisees, hostile to nationalist movements. In 64 he visited Rome and loved it. During the first Jewish War (66 AD) he was holding the position of military governor of Galilee. When the rebels realized they could no longer fight the Romans, they decided to commit suicide: Joseph managed to stay alive and surrendered to the Romans. He had a meeting, very positive for him, with the military commander Flavius Vespasian, whom he predicted he would have become emperor; as a result of this lucky premonition, the future king of the Romans spared his life and Joseph committed to the Emperor's family, taking on Flavia *gens*' appellative.

He later lived in Rome, writing works that, even with a strong pro-Roman imprint, also spread elements of the Jewish culture. His writing *Jewish War* is the main historical source on the war against Rome, and also contains a description of the last days of the Jewish fortress of Masada. In *Judaic Antiquities* there are also hints on the figure of Jesus and important information about the religious movements of the period of Judaism. He died in Rome around 100 A.D.

Book of Jubilees

Also called *Little Genesis*, this text is considered canonical only by the Coptic Church. It was probably composed in Hebrew in the late second century BC

and shows the history of the world from creation to the exodus from Egypt, dividing events into periods of 49 years - or Jubilees, hence the name - further divided in turn into periods of seven years.

Ethiopian Book of Enoch

It is an apocryphal text of Jewish origin, accepted only by the Coptic tradition, its final version dates back to the first century BC and the only recovered version is written in the ancient language of Ethiopia, hence the name. Perhaps it is the product of the unification of previous texts. It consists of several sections: the Book of *Vigilantes* (chapters 1-36), the Book of *Parables* (chapters 37-71), the book of *Astronomy* or the book of *Celestial Luminaries* (chapters 72-82), the book of *Dreams* (chapters 83-90), the letter of *Enoch* (chapters 91-104) and the final section (chapters 105-108), also known as *The Apocalypse of Noah*.

Masoretes

The Masoretes were those guardians of "tradition" (*masorah*) who, in the first millennium AD, intervened on biblical texts in order to definitively establish the canon. Besides other things they defined the spelling and pronunciation, integrating vowels; created branches of words, book, sections, paragraph and verses; took care of textual adjustments in order to prevent misinterpretations. Among the texts proposed by the various Masoretes who followed one another over the centuries, the code developed by the Ben Asher family, from the school of Tiberias (eighth century AD), was recognized as the standard text of the Bible. They called themselves "pointers" (*naqdanìm*). In fact they were those who developed and implemented the consonant text with a system of points and dashes to indicate vowel sounds enabling the reading of the sacred text with the correct pronunciation. The result is a precise as much as complex vocalization system that, for this reason, we do not take into account here.

Mitochondria

Mitochondria are organelles found in the cells of all animals and plants whose metabolism depends on oxygen. They are small bodies involved in the cellular

respiration. Their most important function is to extract energy from organic substances; they are furthermore responsible for cell cycle regulation and heat production.

Moab

This term indicated the region between the Dead Sea, Westward, and the Syro-Arabian desert, Eastward; it ended South with the torrent Zéred (the current Wadi el Kesa). Moab was also Lot's son born of the incestuous relationship with his eldest daughter after the destruction of Sodom and Gomorrah: we know it as the eponym of Moabites (*Gen* 19:37).

Saint Ambrose

Aurelius Ambrose was born in 334 (or 339) in Trier (Germany), where his father was prefect of Gaul's Praetorian Guard; belonging to a prominent family, he attended the best schools in Rome and devoted himself to public life: he was a magistrate, governor of Liguria and Emilia, and finally, in Milan he was governor of Northern Italy. In 374 he was declared bishop by popular acclaim, although he had not yet received baptism. After Emperor Flavius Valentinian had confirmed his charge, in a week Ambrose was baptized and received the Episcopal hat.

He toughly fought against Aryanism and paganism. He had a great weight on public life, and, thanks to the influence exerted by the Christian Emperor Theodosius, he constantly tried to enslave politics to religious power; he wrote works of theology and morals, introduced fundamental reforms in the worshiping and liturgical singing; he played a fundamental role in the conversion of St. Augustine, his most famous follower. He died in 397. He is revered as a saint and has been included among the Doctors of the Church.

Ugarit

City on the North coast of Syria, corresponding to the current site of Ras Shamrah, a few miles North of the modern city of Latakia. Capital of the ancient homonymous kingdom, it was located on the Mediterranean at the mouth of a major caravan route from Mesopotamia, on the border between the

territory of the Hittites, in the North, and the areas controlled by the Egyptians, in the South.

Ur

It is mentioned in the Bible as "Ur of the Chaldeans" (*Gen* 11:28-31), birthplace of Abraham who leaves it, with his father Terah, to move to Canaan. This site was continuously occupied from the fourth millennium up to 300 BC. At the beginning of the third millennium it became one of the most important Sumerian cities. Ur-Nammu made it particularly important by founding here the third dynasty, whose reign extended over Babylon, Assyria, Elam and the Middle Euphrates. It was destroyed in the eighteenth century BC. It currently corresponds to Tell al-Mukayyar (300 km south-east of Baghdad).

Uruk

This is the worship centre of ANU and INANNA, where the latter establishes her temple EANNA, sent directly from heaven.

According to the Sumerian King List, it was the site of the postdiluvian Second Dynasty (after Kish).

Its name seems to derive from the Akkadic *Uruk* and the Numeric *Unu (g)* and to mean "city of Unukians", meaning "city of Enoch", the biblical patriarch mentioned in *Genesis* 4 and likely to be the builder of Eridu, named after his son Irad/Iaràd. The Bible refers to it as "Erek" (*Genesis* 10:10). It corresponds to the current Warka (250 km south-east of Baghdad). In this site, archaeologists have unearthed the ruins the Eanna, the White Temple's ziggurat, palace of Sinkasid, and many cuneiform tablets.

The Septuagint Version

The Septuagint Version – from Latin *Septuaginta*, also indicated with *LXX*, according to the Latin numbering or, with the letter omicron followed by an apex mark, according to the Greek numbering – is the version of the Bible written in Greek. According to tradition, it results from the translation made by 70 (72) wise men that worked in the third century BC in Alexandria Egypt, where there was an important Jewish community. The request had been made

directly from the Hellenistic sovereign Ptolemy II Philadelphus (285-246 BC). This text is still the liturgical version of the Old Testament to the Oriental Orthodox Churches of Greek tradition.

Appendix 3

The *Corpus Hermeticum*

In 1460 the monk Leonardo of Macedonia brought to Florence, at the court of Cosimo de 'Medici, a greek manuscript copy of the *Corpus Hermeticum*: a work composed of 17 treatises attributed to Hermes Trismegistus (Hermes "thrice great") and representing the sum of the esoteric culture of antiquity. Cosimo de' Medici commissioned Marsilio Ficino - Renaissance humanist and Neo-Platonist philosopher - the Latin translation on these 17 books of difficult interpretation, attributed to an author who, the church fathers believed, had lived before Plato.
The *Corpus Hermeticum* is a compendium of the esoteric doctrines born in Egypt in the period of Ptolemies (successors to Alexander the Great in the IV-I centuries BC) and probably deriving from a series of literary works on cosmogony, astrology and eschatology; thus, these texts contained the myths and stories of the origin of the universe, gods' birth, the creation of man and of every living form; they also conveyed the principles of doctrines concerning the "ultimate things" (*ta eskatà*, hence the term *eschatological*), that is to say the end of all that exists. Given the vastness and complexity of the issues, it is easy to imagine that these books are the product of research and reflection by a long line of scholars, sages, philosophers, priests and thinkers in general; actually, their true author (or editor) is unknown, no one knows exactly where and when they were written. However, they think that the final editing work has been made between the I and III centuries AD. At the moment, there is no further information on the subject.

Hermes Trismegistus

This name probably comes from a Greek interpretation of the name of the

Egyptian god Thoth. Represented as an Ibis, or as a man with the head of an Ibis or yet as a baboon, Thoth was an ancient lunar deity and was considered the lord of wisdom and eternal word (according to the Greek philosopher Plato he provided Egyptians with their writing) .

Also called the "gods' scribe" and the "timing measurer", the priests of Hermopolis (important religious centre in Egypt) looked at him as the demiurge who had created the world through the sound of his voice, pronouncing one single word, the "powerful word". Therefore, Thoth identified the word (*logos*) with the creative power; he was the supreme synthesis, the single element that could bring order to the chaos reigning over the universe before his intervention. Thoth was not among the deities of the Heliopolis' Ennead (group of nine deities venerated by the priests of Heliopolis, custodians of Egyptian oldest revelations and religious doctrines; the Ennead, created by Atum-Ra, was composed by himself, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth and Nephthys). Notwithstanding, he was the God who "calculates the sky, counts the stars and measures the earth" and had the power to grant the deceased a lifetime of "millions of years"; he moreover was an important member of the deities of the so-called "Prime Time", member of the group of *Neteru* ("Vigilantes") who came from a fabulous country called *Ta-Neteru*: the "land of gods" or "of guardians". He had therefore special powers, such as moving huge masses with the only power of his word and, for this reason too, he was considered the Lord of magic. Curious and important is the fact that the assimilation between the figure of Thoth and Hermes had taken place already in the third and second centuries BC: Herodotus, Plato, Lamblichus and Cicero write about it. In the first century BC, in *De Natura deorum*, Cicero considers it as part of a well-established tradition for a long time. Hermes was therefore the Lord of the creative and ordering word: in this sense, he was the bearer of a doctrine of salvation, a knowledge that could save the world from the forces that wanted to destroy it; in short, he was a spokesman, a custodian and a dispenser of the wisdom which alone can free men from the power of evil.

Appendix 4

List of abbreviations adopted

OLD TESTAMENT

Pentateuch

Genesis (*Gen*)
Exodus (*Ex*)
Leviticus (*Lev*)
Numbers (*Nm*)
Deuteronomy (*Deut*)

Historical

Joshua (*Josh*)
Judges (*Judg*)
Ruth (*Ruth*)
I and II Samuel (*1* and *2 Sam*)
I and II Kings (*1* and *2 Kings*)
I e II Chronicles or Paralipomeni (*1* and *2 Chr*)
Ezra (*Ezra*)
Nehemiah (*Neh*)
Tobit (*Tob*)
Judith (*Jdt*)
Esther (*Esth*)
I and II Maccabees (*1* and *2 Macc*)

Books of Poetry and Wisdom

Job (*Job*)
Psalms (Ps)

Proverbs (*Prov*)
Qoelet o Ecclesiastes (*Qo* or *Ecc*)
Song of Solomon (*Song*)
Wisdom (*Wis*)
Ecclesiasticus or Sirach (*Ecc* or *Sir*)

Prophetic books: Major prophets

Isaiah (*Isa*)
Jeremiah (*Jer*)
Lamentations (*Lam*)
Baruch (*Bar*)
Ezekiel (*Ezek*)
Daniel (*Dan*)

Prophetic Books: Minor Prophets

Hosea (*Hos*)
Joel (*Joel*)
Amos (*Am*)
Obadiah (*Obd*)
Jonah (*Jon*)
Micah (*Mic*)
Nahum (*Nah*)
Habakkuk (Hab)
Zephaniah (Zeph)
Haggai (*Hag*)
Zechariah (*Zech*)
Malachi (*Mal*)

NEW TESTAMENT

Gospels

Matthew (*Mt*)
Mark (*Mk*)
Luke (*Lk*)
John (*Jn*) Acts
Acts of the Apostles (*Acts*) Letters
13 letters attributed to Paul:
Romans (*Rm*)
I and II Corinthians (1 and 2 *Cor*)
Galatians (*Gal*)
Ephesians (*Eph*)
Philippians (*Phil*)
Colossians (*Col*)
I and II Thessalonians (1 and 2 *Thess*)
I and II Timothy (1 and 2 *Tim*)
Titus (*Titus*)
Philemon (*Philemon*)
plus the Epistle to the Hebrews (*Heb*), whose attribution to Paul has been disputed since antiquity
7 letters called 'Catholics':
James (Jas)
I and II of Peter (1 and 2 *Pt*)
I, II and III John (1, 2 and 3 *Jn*)
Judah (*Jude*)

Apocalypse

Revelation (*Rev*)

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